

# The American Missionary

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## The Unparalleled Pilgrimage

ONLY five days with us—time for no more than the briefest of visits at Boston, Plymouth and New York, with a side glance at Brooklyn's historic church! One's first feeling is profound regret that we cannot keep them longer. How, between a Monday and a Saturday can they get the faintest notion of this country? Must Broadway and its crowd serve as their sample of our civilization? Are they to have not even a glimpse of our great waterways, or the prairie states, with their oceans of corn and wheatfields, and their mighty cities, or of the mountains, or the Pacific slope? How we should like to show them our beauty spots, industries, agriculture, schools and universities! And what a disappointment that we are to have so little chance to receive them into American homes, thus repaying a moiety of our debt for England's wonderful hospitality.

Even more keenly do we regret that but few of our own people can see their visitors face to face, and thus learn, by personal contact, what a first-rate Englishman is really like; for who that knows him can doubt that the modern Britain, with his high sense of honor, his faith, his courage, his modesty, and his rare intelligence, stands among the very foremost humans the world can show?

But it must not be forgotten that these pilgrims have come upon a distinct errand which is neither sight-seeing nor visiting; an errand whose importance is all the more sharply emphasized by the brevity of their stay. They are the bearers of a great spiritual message from the heart of one nation to that of another. By an act that speaks louder than words, they tell of fraternity, goodwill and peace that can never be broken.

In this day of incessant travel, men have various reasons for crossing the Atlantic—war, commerce, study, sight-seeing, home-seeking and many others; but when, since the heavenly host came down to the shepherds of Bethlehem, has there been another such pilgrimage as this? Twelve hundred people sailing at large expense over six thousand miles of stormy sea, just for a splendid sentiment—just to say, "We love you; we are your brothers."

It is more than a fancy that has styled the *Celtic* "The Twentieth Century *Mayflower*." To outward appearance no contrast could be sharper than that between this stately vessel, and the tiny craft that brought those early pilgrims. And yet, in one important respect, the two are sister ships. The Pilgrims of 1620 were distinguished from other colonists by the fact that they stood for the leading ideas of their day—ideas which have become the seed corn of great civilizations. As Leonard Bacon puts it:

"Laws, freedom, truth and faith in God  
Came with those exiles o'er the waves."

Is history repeating itself? What sentiment can be loftier, nobler, more significant for the modern world and the future welfare of mankind, than the keynote of this pilgrimage: international good-will, real fraternity between man and man, nation and nation, race and race?

The brief hospitality that we have the privilege of offering will be the best at our command. We sincerely hope our British guests will have such a good time that they will want to come again. But the very finest thing we can do for them is to appreciate and respond with all our hearts to the dignity of their great message.—S. L. L.



## A Greeting

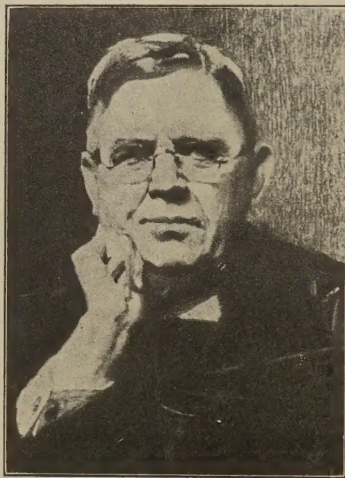
From Rev. S. Parkes Cadman, D.D., LL.D

*President of The Federal Council of Churches of Christ in America*

THE Pilgrims from the Motherland visit us under different auspices than those our ancestors faced three hundred and eight years ago next October. Yet the same principles unite them and us in unbreakable bonds. Notwithstanding Time's constant changes, the Faith we hold in common is in all its essentials what it was in 1620. As the stout White Star liner, the *Celtic*—on which I have crossed the North Atlantic at least half a dozen times—enters Boston Harbor, her incoming will be hailed by our affectionate greetings as her outward voyage from Liverpool has been encompassed by our prayers. Congregationalists and descendants of the Puritans have a oneness which ecclesiastical edicts can neither create nor annul. In that oneness, which is of the Spirit, we anticipate the advent of these one thousand and more travelers and brethren whose land is dear to us by reason of associations we shall never willingly let die. Perchance our honored guests may discern in American towns and cities some features and names reminding them of the native places they love. Certainly we have nothing better to offer for their friendly observation than the civic developments of New England. Not even the bold skyline of New York as seen from its surrounding waters conveys the impression of strength without rage derived from the best municipalities of Maine, Massachusetts, New Hampshire, Vermont and Connecticut. We gratefully acknowledge our indebtedness to a thousand years of Anglo Saxon life, law and tradition, verified by experience, and bequeathed to us by the forbears in whom we mutually rejoice. Many streams of trait and tendency have poured into the oceanic life of this republic. But it is well within the mark to say that the currents of Britain's civilization have been as strong as any and have gone as far. At this moment, however, we are not thinking of ourselves, nor of what God has enabled us to do, nor of what the folly and weakness of man has restrained us from doing. Rather do we visualize the localities in England from which our visiting brethren come:

the combes of Devonshire; the enchanted coasts of Arthurian legend; the quiet retreats of Dorsetshire; Salisbury's stately pile and Old Sarum's mound; the primeval savagery suggested by Stonehenge; the free air and wide sweep of the Downs; the Pilgrim Way; the spire of Chichester Cathedral piercing the horizon where it meets the sea; the Mother Church of Canterbury; the approach from Dover's white cliffs, through Kentish gardens now smothered in blossom, to mighty, mysterious London. These are the memories that haunt many Americans who know England's West Country, her southern coast line, and the archiepiscopal diocese of Canterbury.

Not a few of us have ridden north beyond St. Albans to York; occasionally branching off at the former city to the country of George Eliot and Shakespeare.



REV. S. PARKES CADMAN, D.D., LL.D.

Others know the "cathedral route" of the eastern coast line, which includes Lincoln, an ancient Roman center, and the fen lands, with Ely's glorious church in their heart, rivalling that of Lincoln. For those who cherish the beginnings of Puritanism and the homes of the Pilgrims, this particular province of a land packed with historical significance is unusually interesting. I am a devotee of the Severn Valley from Shrewsbury, Charles Darwin's town, to the Bristol Channel; with Hereford, the river Wye, and Tintern Abbey lying to the west. Worcester and Gloucester, Cheltenham and the Malvern Hills are well worth one's researches. If any weeks or days of the Christian year in England are more lovely than others it is now, when the trees are in full leaf and the earlier flowers still at their best. The primrose, anemone, Lent lily, and celadine continue to blossom. Most of the warblers have arrived; swallows are on the wing and the cuckoo sings in the glade. Truly our visiting pilgrims have left behind them in their native land much unmarketable loveliness.

Yet we trust they will find some recompense in Boston's sights and scenes, and on their way past New Haven's Yale towers to New York's rush and



oar. The tide of grateful appreciation for their adventurous westward has been steadily rising since we first heard of it. We owe them obligations which have no market price. The sacrifices and services of their thinkers, poets, prophets and statesmen have enriched us on every hand. Whether Puritanism took form in our own Independency and the Baptist Brotherhood, or blended with Anglicanism in The Wesleyan Movement, it has unfailingly benefited North America. So Can-

ada joins the United States in this spontaneous and sincere welcome. It is motivated by the incalculable good we have received from John Robinson, John Bunyan and John Wesley—Englishmen all, and of one spiritual substance bred. It is extended to every leader and member of the representative group which is to make June, 1928, a most pleasurable month for us, and one which we trust will not be without some satisfaction for our brothers and sisters of the Pilgrimage.

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## The British Pilgrimage

By REV. ALBERT PEEL, M.A., LITT.D.

*We are delighted to introduce as spokesman for our visitors one of the most eminent of their number, the distinguished editor of The Congregational Quarterly, which is published in London by the Congregational Union of England and Wales. Dr Peel, an authority on Pilgrim and Puritan history, on which he has written many books, has been making an extended tour in this country in the course of which he has lectured at the Pacific School of Religion and has made many other public addresses.—EDITOR.*

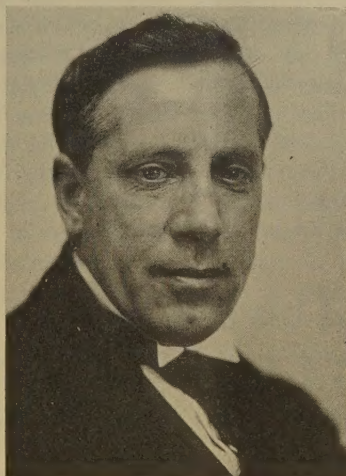
THE Articles of Confederation of the four New England States in 1643 begin with the definite affirmation:

"Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ, and to enjoy the liberty of the Gospel in purity and peace. . . ."

When the motives of the 1,250 British Congregationalists who set sail for this country on June second are analyzed it will be found that the predominant motive is that of "advancing the Kingdom of our Lord Jesus Christ."

True, there are many other reasons for their visit. Some are coming for a holiday, seizing the opportunity the pilgrimage gives them to secure a sea voyage and a glimpse of America; some are coming for the fellowship to be secured on the voyage, or because they desire to see the historic sites of American Congregationalism; some are hoping to learn during their short stay enough of American Congregational life to give them inspiration and help in their own work. But underlying all these motives is the urgent hope that their visit may bind still closer those of the same faith in the two countries and so serve to increase the forces that make for international understanding

and good will and bring in the reign of the Prince of Peace. If Christians in every land can show that the bonds that bind them to each other in Christ Jesus are stronger even than those that attach them to their native land, if they can make statesmen and diplomatists and editors realize that there are millions of people whose allegiance to Christ comes before their allegiance to empires and republics, a great step will have been taken in securing the peace of the world. The Pilgrims lived their religion and, so doing, greatly impressed those who beheld them. Even the English sailors were obliged to say: "You show your love like Christians indeed one to another," while savages in the new land were not unimpressed by the sight of a body of comrades reproducing the happy fellowship that had marked their



REV. ALBERT PEEL, M.A., Litt.D.

lives on Dutch soil. Robert Cushman thus spoke of the way in which the friendship of the Indians had been obtained:

"Neither hath this been accomplished by threats and blows, or shaking of sword and sound of trumpet. For as our faculty that way is small, and our strength less, so our warring with them is after another manner, namely, by friendly usage, love, peace, honest and just carriages, good counsel, etc., that so we and they may not only live in peace

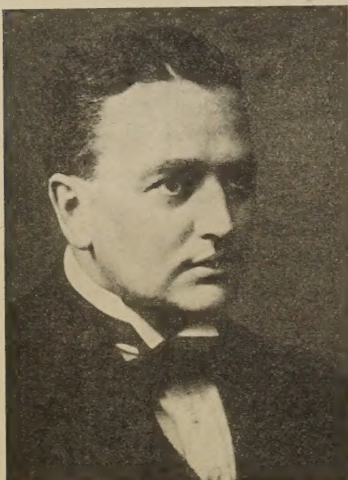


in that land, and they yield subjection to our earthly Prince, but that, as voluntaries, they may be persuaded at length to embrace the Prince of

Peace, Christ Jesus, and rest in peace with Him for ever."

If the visit of the British pilgrims can make observers in both lands say, "See how these Christians love one another," these five days may be productive of much that leads to peace.

One thing at least is certain: the British visitors



REV. A. G. SLEEP  
Secretary of Colonial Missionary Society

will return to their country conscious that American Congregationalism has done its utmost to give them a glowing welcome. As one who has experienced American hospitality before, and is experiencing it in its usual unbounded measure at the present moment, I know full well how generous and open-hearted the American Congregationalist can be to his British brother. Alike in official circles in New York and Boston and in the rank and file of the churches across the continent—and what a continent it is!—I have found the keenest interest in the coming of the British con-

tingent. The other day I was at the Leland Stanford University, California, where I met the Congregational minister from Palo Alto. One of his first remarks was:

"Tell me something about the Rev. X. Y. Z."

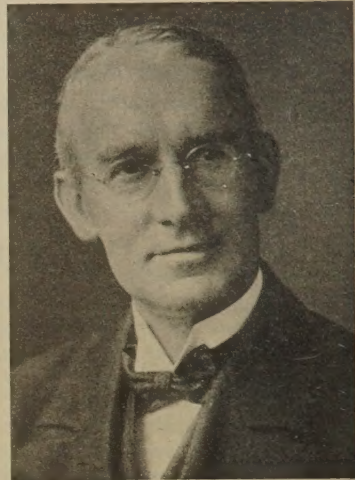
When I asked the reason he replied:

"Oh, he's our guest for the pilgrimage. We've sent twenty-five dollars toward the cost of his entertainment, and here are three letters that I and two of our members are sending him."

Splendid! Here are hands stretched out, not merely across the sea, but over three thousand miles of land as well—to signify friendship and unity in Christ Jesus. Do you think this will fail to count? Not so. The Pilgrims so practiced the healing art that a savage chief like Massasoit said:

"Now I see that the English are my friends and love me, and whilst I live I will never forget this kindness they have showed me."

Even so will Britishers say about the kindness they receive in June, 1928.



REV. S. M. BERRY, D.D.  
Secretary, Congregational Union of England and Wales

## Who These Pilgrims Are

DR. BERRY wrote recently that enough applications have been received from the members of the denomination in England, Ireland, Scotland and Wales to fill two ships.

"As we approach nearer the time of sailing there is quite a wave of excitement spreading over not only those who are coming with us but over our people generally," he said. "In some way this pilgrimage has 'caught on' as very few things do in England, and we are convinced that it is going to have a far-reaching effect."

The party will include more than a hundred ministers, about two hundred married couples and many single laymen and women. Three ordained women pastors, pioneers among women recruits to the ministry in England, are in the party. They

are the Reverend Mary Collins, pastor of the North Bow Church of East London; the Reverend Edith Pickles, who has succeeded her husband as pastor of the Stanley Congregational Church in Liverpool; and the Reverend Dorothy Wilson, who is assistant pastor of Carr's Lane Church, Birmingham, one of the best known of Nonconformist churches in England.

There is little resemblance between the modern pilgrimage and the trip of the first Pilgrims to America. Excellent cooks will provide viands beyond the skill of the Pilgrim mother and her simple "frying pan and kettle heated over a fire on a box of sand." Bathrooms, wireless and phonographs will be among other features enjoyed aboard the *Celtic* which the early Pilgrims lacked.



# Greetings From The American Missionary Association

Agency for the Congregational Churches for Educational and Church Work Among Negroes, Indians, Orientals and Spanish-Speaking Peoples in Porto Rico and the Southwest, and for School Work in the Southern Mountains

THIS organization, which was founded eighty-two years ago to oppose slavery and race prejudice, offers cordial welcome to British Congregationalists for the reason that much of the inspiration for the anti-slavery movement in the United States came from those great Christian statesmen of Great Britain whose persistent championship of the slave resulted finally in the memorable Somerset decision. The cause of human freedom was greatly advanced on that day when it was declared that "as soon as any slave sets foot upon English territory he becomes free." John Wesley's "Thoughts on Slavery," the testimony of George Fox, and later of Clarkson and Wilberforce gave courage and suggestion to our own anti-slavery prophets.

Oliver Wendell Holmes, writing of an historic visit of an American Congregationalist to Great Britain during the Civil War, said: "The fruit of Mr. Beecher's visit will ripen in due time, not only in direct results but in opening the way to future moral embassies, going forth unheralded, unsanctioned by state documents, in the simple strength of Christian manhood on their errands of truth and peace."

As such a moral embassy, we greet you, Modern Pilgrims, on behalf of The American Missionary Association, trustees for American Congregational churches of a great "crusade of brotherhood." We recognize that the heart of the British people was always with us in the dark days of the struggle for freedom in 1860 to 1865. The heroic loyalty to free institutions of your great middle classes, in spite of idle looms and much privation, finally carried the day against the interests of trade and privilege.

When, after the emancipation of the Negro, The American Missionary Association sent Storrs and Holbrook and Patton to ask your help in the Christian education work for the freedmen, English, Welsh and Scotch Congregationalists did not fail them. Letters from our representatives in 1866 and following years tell of enthusiastic support and generous contributions. They were sure of a welcome in the most distinguished Congregational pulpits. A day was set aside by the Congregational Union for simultaneous collections for the freedmen

in the Congregational churches of England and Wales. In 1868, it was estimated that, at that time, "from Great Britain more than a million dollars in money and clothing had been contributed through various channels for the freedmen."

British Congregationalists greeted the first fruits of our American Missionary Association work when the Fisk Jubilee Singers carried to England through their music the story of spiritual struggle and victory among the slaves in America. They sang before the Queen; they were received by Mr. Gladstone; and they brought back fifty thousand dollars for the erection of Jubilee Hall.

For many years, large support came from England for the work of The American Missionary Association, through the efforts of George Thompson, General Fisk and Rev. O. H. White. Livingstone Hall was a memorial provided at Fisk University by the friends of the freedmen in England. Finally, Robert Arthington, of Leeds, started a fund of fifty thousand dollars for The American Missionary Association to begin work on the continent of Africa.

The four million freedmen for whom British Congregationalists gave so generously have now become twelve million Negroes, with their artists, poets, novelists and scientists, as well as their great social and educational leaders, and their major prophets in the spiritual advance of the world. Viscount Bryce was quite within the truth when he said that no race in the history of the world had made greater progress in the sixty years since slavery. Both in racial achievement and in racial leadership these men and women have justified all your gifts.

The American Missionary Association has had a share in training these leaders, from a Booker Washington to a Roland Hayes. It has trained teachers, raised up from the Negroes themselves, to the extent of more than half the force in our own schools, and provided thousands for the new Negro public schools of the South. Principal Moton of Tuskegee doubts whether there is any school of consequence for Negroes that has not at some time had on its faculty a teacher trained in the schools of The American Missionary Association. However, "there remaineth yet very much



land to be possessed" before these people fully occupy their Canaan of educational and economic opportunity. The American Missionary Association is still carrying on, and asks a continuance of your sympathetic cooperation.

We are hopeful that your visit will greatly

strengthen the cooperation between the Christian forces of Great Britain and America for the service of the whole world. Nowhere is that service better illustrated than in the generous response which you have given to our crusade for freedom and opportunity to the Negroes in America.



## Our Youth and Ourselves

By W. KNIGHTON BLOOM, D.D.

**B**LAZING trails from points of possibility to points of realized opportunity is the never-ceasing urge of Congregational Sunday School Extension work. The richest, most productive and the most needy regions in the homeland, demand religion functioning at its best. This calls for careful planning as well as painstaking effort. A builder spent three days drilling through a piece of concrete. He might have saved all the effort by three minutes of planning before the concrete was run. The Christian church is so incompletely organized that we miss seven out of every ten children. Forty-two per cent of our school districts in frontier places are without Sunday Schools or any other definite religious contact. The missionary trails of today lead to where there are more than twenty millions of children and youth outside of any organized plans of religious training. Nearly a million and a half of these are our definite Congregational responsibility.

Congregational Sunday School Extension stands for the building of character. Its field of service is that of direct missionary responsibility in three-fourths of the territory of the homeland, and nation-wide cooperation in the development of Mission Sunday School organization and religious educational ideal. It is our job to pioneer wherever there is need. Since 1882 nearly eighteen hundred Congregational churches have resulted from the planting of Sunday Schools; and since the reorganization ten years ago, over one thousand such schools have been organized. A much larger number might have been brought into being,

but our extension workers were instructed to organize only such as could be placed under the care of the pastor of an existing church, so that the new work might have behind it the strength of an established center, and a measure of pastoral oversight.

The most insistent call facing Congregationalism today is that of meeting, with adequate service, the tremendous Sunday School opportunity confronting us. The most commanding necessity of our time is that the Christian church really organize its powers. The development of thousands of Sunday School opportunities already discovered, is the task for which our Congregational fel-



VACATION BIBLE SCHOOL IN THE MOUNTAINS OF KENTUCKY

lowship is sought. It stands for friendly service.

The Congregational Extension Boards are always found on the scouting line. Their workers go into the frontier places and serve in the congested centers of great cities as well as in sparsely populated areas. Among the mountaineers of the South and the Rocky Mountain regions; within the ranks of the children of the prairies; in the midst of conditions facing children and youth in isolated rural districts and crowded city life; from Maine to California and from Montana to the farthest point south, tirelessly we are reaching out; beginning at Ellis Island and covering the entire land and then starting in at Ellis Island again; always facing the unfinished task of the church.

Often the Mission Sunday School is the only religious and social influence entering into the lives of spiritually neglected children and young folks. In millions of lives in the homeland even this i

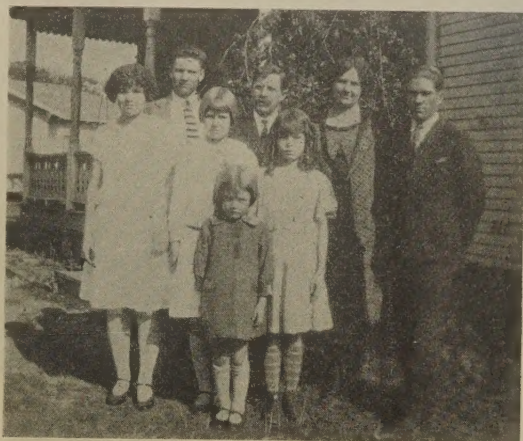


acking. Tragically inadequate provision is being made. The children that are ours! The youth within our reach! Our youth and ourselves!

We can never too highly commend the life of real giving on the part of the Sunday School Extension messenger of good tidings. His task demands a life of almost ceaseless effort. There falls upon him the care of pioneer work, under conditions calling for a consecration matched only by opportunity. Facing the frontier of service means to him the magnifying of spiritual ideals; the value of the things we live by; the standards of the Kingdom as outlined by the Master; the grace of giving, and the blessedness of doing. For we are sharing in a big world service program of doing. Our trails lead to a fourfold foundation work which starts with the Mission Sunday School in the religiously uncared-for community; aids in securing literature; cooperates in the development of a religious educational ideal; and then passes on to the winning of our young people to Christian Life Service.

Congregational college young people are commissioned each summer and sent out to organize Sunday Schools, Daily Vacation Bible Schools, and to serve in any helpful way the communities to which they are appointed. Prairie, mountain and industrial centers are thus served, and the youthful workers trained in service. Facing the challenge: "Using my life where it will count for the most," all realize as never before that there is something they can do and the world is waiting for them to do it. They take God into their lives in a larger way, and put those lives into God's world. This is the response to the call of the new day. In such service lies the hope of a better social, industrial

and religious order. For the hope of the world today is in our youth seeing visions and doing things. We have been urging them to go out into the highways and byways to be interpreters of the



A MESSENGER OF GOOD TIDINGS AND HIS FAMILY

eternal. They have responded. We must measure up to an enlarging program. It is "Our Youth and Ourselves."

A share in such a service is an investment in our finest product—children and youth. They await our response. Opportunity does not stand in the way. Actual resources do not. The supreme need is that which Thomas Curtis Clark tells about in "The Church with the Human Touch":

"The touch of human hands—  
Such care as was in Him  
Who walked in Galilee  
Beside the silver sea;  
We need a patient guide  
Who understands,  
And the warmth, the loving warmth  
Of human hands."

## A Heritage Maintained

The Spirit of the *Mayflower* Men Carries on the Spiritual Conquest of the Nation

THE United States, like every other nation, takes pride in the heroism of its formative period. This is a spirit that has kept nations from deteriorating and it is the spirit planted by the Pilgrim Fathers in New England. Probably it is for this reason, if for no other, that the story of the Pilgrims and the founding of Plymouth has been told over and over again.

"The thing is of God," declared the formal document under which the *Mayflower* Pilgrims undertook the task of settlement in the New World. These words expressed the deep conviction of the Pilgrims, and these convictions, to which they steadfastly adhered, have influenced the life of a mighty

nation. Aside from their devotion to their ideals they were upheld by "a great hope and inward zeal of laying some good foundations and advancing the gospel in remote parts of the world."

No other nation, with the possible exception of God's chosen people, was more distinctly religious and missionary than were these Pilgrims and Puritans from England. In fact their religious side has been so emphasized that we scarcely remember that they were agents of a trading company whose chief interest in the settlement was for the fish they might catch and the furs they might export. But that all New England churches early developed the missionary spirit is made certain by the record of work they



initiated and carried out in the years preceding the organization of state societies. And organized state work was under way at a very early date.



"OUR FATHERS CROSSED THE SEAS"

Aside from the religious spirit which actuated these settlers there was another vital reason for the coming into existence of home missionary effort. Barbarism in the new settlements springing up to the westward was the common dread in the East and to prevent this by supplying the people with religious and educational institutions was the motive which brought about home mission organizations. The need in the "regions beyond" first sent the representatives of the Congregational faith out after the pioneer and the Indian.

The work in New York and Pennsylvania bore fruit; but with the opening of the Northwest Territory which attracted not only people from the East but from Great Britain, Norway, Sweden, Germany, Belgium and Switzerland, a new need for home mission work arose and the descendants of the Pilgrims met the problems of their day with sacrificial purpose. The people of these new settlements were mainly Protestant in their religious views, but with a new country to subdue and new homes to build, they could not provide places of worship. The Pilgrim spirit was manifested by the organized missionary societies in the East hurrying forward missionaries to needy points.

With what wear and tear of body, with what patience of hope, and courage of faith, and labors of love, they faced their tasks, no word can portray. The river and canal, the stage coach, the

emigrant wagon and the saddle were the only conveniences of travel, and to these often were added weary hours of travel from settlement to settlement.

#### Christian Unity at the Outset

An absence of sectarianism marked all this work, but the need for a national missionary organization became so evident that in 1826 the American Home Missionary Society came into existence, made up of Congregational, Presbyterian and Reformed churches. As these individual denominations increased in strength, they withdrew one by one to organize separate societies, and while its activities came entirely under Congregational auspices, it was not until many years later that the name was changed to The Congregational Home Missionary Society.

#### The Expanding Nation

The Louisiana Purchase also imparted a mighty impulse to the missionary movement. There is no state in this vast tract which the home missionary did not enter while it was still a territory and always in the first and feeblest stages of settlement. The same process was repeated when, in the middle of the eighteenth century, the Oregon treaty made sure our possession of the Northwest, and the discovery of gold in California opened that state to the world. Again the churches of the Pilgrims contributed freely of their money and men, and many able preachers were sent forth to lay the foundations of Christian society on the sunset shores of the Pacific. President Roosevelt once said: "It was such missionary work that prevented the pioneers from sinking perilously near the savagery against which they contended. Without it the conquest of the continent would have had little but an animal side."

Modern home mission work is largely a specialized work and today the extension of home missionary effort is being carried on by experts under the joint commission of the Home Missionary Church Building and Sunday School Extension Societies.

#### Town and Country Work

The town and country work is in charge of a expert. A ministry over areas as well as churches and called the larger parish is an important development. The following are outstanding examples: Collbran, Colorado; Grandin, Missouri; Hyannis, Nebraska; LeRaysville, Pennsylvania; Aroostock, Maine; Crestview, Florida.

#### Problems of the City

The city work also is under the direction of a man competent to advise regarding sites for churches, the kind of building needed, the type of



ministry required; and often he serves a church, himself, until the organization is properly under way. Another important feature of the city work is the relocation and remodeling of old churches, and the abandonment of those in overchurched areas.

### Negroes in the North

The Department of Negro Work in the North, made necessary by the great migration of Southern Negroes which reached its climax about seven years ago, has the undivided attention of a director who knows his people, industrial situations in places they have located, and their social and religious needs. A recent interesting development in this department has been the salvaging of relinquished churches. This involves the purchase of churches left in colored sections when the white congregations have removed. It is a valuable activity in that it preserves as places of worship buildings which otherwise would likely be transformed into stores or garages. Quite recently a number of colored congregations have obtained buildings by this process: St. Mark, Boston; Plymouth, Detroit, a centrally located plant costing \$55,000; Nazarene, Brooklyn, worth upwards of \$150,000; Liberty, St. Louis; and Grace, Harlem, New York, are outstanding examples.

### The Foreign Group

The foreign-speaking work of the denomination has demonstrated that every type of immigrant is susceptible to religious development and is entirely capable of being Americanized.

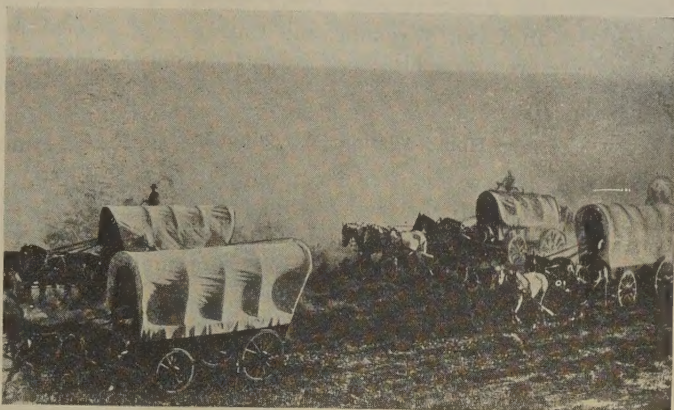
This work is divided into five departments:

The German Department is the largest, eighty-four churches with 4,479 members being reported for 1927-28. Its progress has been rapid.

The Swedish, Slavic and Dano-Norwegian Departments are under the care of one superintendent. In many of these churches bi-lingual pastors are employed in order to minister to the older people who do not speak English and also to the younger folk who desire to have their church services conducted in the English language. For the last year the Slavic Department reported fourteen churches and 710 members; the Swedish Department seventeen churches and 565 members,

and the Dano-Norwegian Department six churches and 162 members.

The Finnish Department is growing. Many of



PIONEER DAYS

these people in the cut-over lands of Wisconsin and Minnesota, as well as those who have settled in the states bordering on the Pacific, are more and more coming into the Congregational fellowship. There were twenty churches and preaching stations cared for during 1927-28, with a membership of 538.

A Spanish-speaking work is maintained on the Mexican border. There are twelve churches and preaching stations, having a membership of 377, in this group. They render a varied service to the Mexican residents in American border cities, including help in solving industrial problems. The pastors of these churches maintain what might be termed employment bureaus. Through these bureaus work is found for a comparatively large number of their members.

### Immigrants

At Ellis Island in New York Harbor a school and kindergarten are maintained for the children of immigrants detained at that port of entry. Here, under inspiring Christian leadership, the little ones, and through them, their parents, get their first impressions of America.

At Nogales, Arizona, a port of entry on the Mexican border, a similar service is rendered by a citizens' welfare committee, of which the pastor of the Congregational church, Rev. O. A. Smith, is the executive secretary.

There are many states in which the frontier type of home mission-



STATUE OF LIBERTY  
New York Bay



ary work is still needed. In Montana alone there are large districts where one missionary cares for a number of preaching points. Ekalaka, Plentywood, and the great Powder River Parish are examples. In Utah, Wyoming, the Dakotas, and Idaho there are also fields which are in the pioneer stage.

#### What Have Home Missions Accomplished?

In 1828, two years after its organization, the American Home Missionary Society employed 201 missionaries, 125 of them ministering to single congregations, forty-three in charge of two or more congregations and thirty-three exercising a ministry over large areas of territory. The majority were employed in Eastern States. The total sum

contributed for this work that year was a little more than \$26,000.

During the fiscal year 1927-28, 1468 missionaries were employed in 1622 churches in national and constituent territory, exclusive of Hawaii. Of these, 1039 served single congregations and 429 two or more. The expenditures for this work were over four hundred thousand dollars.

Certainly the organizations which make up the Church Extension Boards have worked always for the consummation of the ideal toward which Christianity bids the world look. They have labored earnestly to make effective the gifts and prayers of those who have supported them and at every step of the way have taken "counsel of faith and not of fear."

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## A Fragment of the Original Plymouth Rock

*In 1774 it was proposed to remove the original Rock to the Town Square, and there to make a sort of patriotic shrine. Colonel Theophilus Cotton assembled twenty yoke of oxen for its removal. In raising the Rock from its bed it was broken in two. It was then decided to leave the bottom part in its original bed; the upper portion, weighing many tons, was removed to the Square, where it remained for about sixty years.—Thatcher's "History of Plymouth."*

**M**R. J. HENRY STICKNEY, a native of West Brookfield, Massachusetts, lived a useful and active life in Baltimore, Maryland, and acquired a large fortune. At his death Mr. Stickney left \$300,000 to the Congregational Church Building Society. One of the noblest Congregationalists of his day, he thus continued his usefulness in the channels dearest to him while he lived. He was especially interested in preserving and improving historic places associated with the Pilgrims. Both the Pilgrim Society and the town of Plymouth received many gifts from him during his lifetime, and generous bequests by will.

In connection with Mr. Stickney's interest of this nature, he came into possession of a considerable fragment of Plymouth Rock, which he in-

closed in a canopy exactly like the original, but in due proportion to the fragment which it covered.

Just before his death, he gave this canopy and fragment to The Congregational Church Building Society, through the Reverend G. A. Hood, its New England representative of that period, who made it a center and most important feature of the exhibit of the Congregational churches at the Chicago Exposition of 1893.

At the close of the Exposition, by vote of the Board of The Congregational Church Building Society, in October, 1893, the Society conveyed its interest in this exhibit to the Chicago Theological Seminary, the canopy and the fragment of the original Plymouth Rock being the essential part of this conveyance.

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### Pilgrimages to Historic Shrines

A most fitting time to see Plymouth Rock, will be Wednesday, June 13, when the British Pilgrims will hold a service to reconsecrate themselves to the ideals of the Pilgrim Fathers. The National Committee on Entertainment of the British Pilgrimage hopes that many churches will send their pastors and others to be present at this service.

To most British Congregationalists Bunker Hill,

Lexington and Concord are monuments to men of their own race and religious conviction who fought there to secure the liberties which Anglo-Saxons now enjoy everywhere. Amidst the widespread hospitalities offered them by the Congregationalists of Greater Boston, the British Pilgrims will, of their own request, be conducted on visits to these historic spots.



# The Resignation of Dr. Mills

By CLARENCE H. WILSON, D.D.

AT the meetings of the Administrative Committee of the Board of Ministerial Relief and of the Trustees of the Annuity Fund, held on May 1, Dr. Charles S. Mills presented his resignation as General Secretary of the two organizations and of the Pilgrim Memorial Fund, the resignation to become effective October 1, when he will have completed eight years of service. So passes to its conclusion a great ministry. In full vigor of mind and body, Dr. Mills will doubtless continue, by wise counsel and public speech, his service to the churches, we hope for many years. But with his retirement October 1, his active ministry of forty-three years will come to an end. It has truly been a great ministry. The builder of three noble churches, in Cleveland, St. Louis and Montclair, these beautiful buildings but symbolize his constructive work as preacher and pastor, patiently, lovingly gathering human material into form and loveliness in "the house not made with hands." How faithfully and effectively he labored in this ministry, how vigorous and appealing was his preaching, how helpful were his counsels, how rich the comfort which his sympathy and his faith brought to those in affliction, there are many to testify.

But with his busy pastorates, Dr. Mills always found time for the larger service of all the churches. He has been what we needed in the Congregational fellowship of his day and still need: a churchman, in the best sense of an often-abused word. He was one of the first among us to see that stark independency is feeble, and to seek out a way of gaining the strength of cooperation without sacrificing our cherished liberties. A member of the famous Commission of Nineteen, and one of the few men who have mastered all the intricate details of "The Merger," he has borne a very important part in the vast work which has brought a new day in our denomination. A busy pastor, deeply engaged in the life and work of his own church, he could see the Kingdom of God over his own parish walls. One of the largest-minded, most far-seeing Christian statesmen of his day, he has been aware of the field, which is the world.

Beyond Cleveland and St. Louis, his mind was marching with the advancing and vanishing frontier. While yet a comparatively young man he was made president of The Congregational Home Missionary Society, in which office he rendered conspicuous service. Several years ago

an ex-moderator of the National Council and a man who has been intimately acquainted with the affairs of our churches for half a century, said to me that there was no man living to whom the Congregational churches of this country owed so much as to Dr. Mills. I pass on that judgment of one who knew him well, and who had long worked with him in the service of our fellowship of churches.

Eight years ago our Ministerial Boards were arrived at a critical point in their history. Dr. Rice was in advanced age and approaching retirement. Dr. Swartz had resigned as Executive Secretary of the Pilgrim Memorial



CHARLES S. MILLS, D.D.

Fund, and for a period Dr. Lewis T. Reed had been lent to the Fund by his splendid Brooklyn church. With a double shift of workers he effectively cleared up the subscriptions to the Pilgrim Memorial Fund which had fairly inundated the office, and was about to return to his pastorate. The two Boards were looking for a man who could fill the double—or really the triple—office as General Secretary. It was a position that called for an unusual combination of qualities. With singular unanimity the minds of all turned to Dr. Mills. At once a great minister and a capable man of business, brotherly in spirit and masterly in his organizing ability, it was felt that he was the man of all men available to meet the situation. As Chairman of the Pilgrim Memorial Fund Commission of One Hundred which had so splendidly secured subscriptions of nearly six and a half million and as one of those who had worked out the "Expanded Plan" for its administration, he would bring to the office the prestige of his own personality and a detailed knowledge of the task before him. It involved, however, a considerable pecuniary sacrifice on his part, as well as giving up the pastoral ministry so dear to his own heart. But it offered a great op-



portunity to serve the churches through the service of their ministry, and Dr. Mills accepted the office.

The only assets which the Congregational churches then had for the protection of the ministry were those of the Boards of Ministerial Relief, national and state, amounting to about \$600,000. Today these Boards of Relief have assets of approximately \$2,000,000, while the Annuity Fund, with its foundation the Pilgrim Memorial Fund, have \$8,000,000 more and the assets of the Annuity Fund are increasing about \$400,000 a year. Dr. Mills has done a great constructive service, especially in developing policies with regard to the Annuity Fund which has been passing through its formative stage. He has set the Annuity Fund on its two feet and started it walking down the years. In this untiring service he has put the ministers of our Congregational churches

under lasting obligation—the ministers, and therefore the churches—both of today and tomorrow. It is the fine completion of a great ministry.

If a man of so active a temperament can command himself to the enjoyment of well-earned leisure, Dr. Mills' approaching retirement should be brightened by the assurance of his own achievement in the service of the churches he loves, and by the further assurance that the ministers of our churches hold in grateful honor the man to whose vision and unceasing labors they are chiefly indebted for the security and comfort in retirement which the Annuity Fund will provide. Hundreds of older men and women on the roll of the Board of Ministerial Relief think of him, not as a gifted administrator, but as one whom they love because he has steadied them in hard places, has entered into their joys and proved himself a great-hearted friend and brother.

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## Rev. Lewis T. Reed, D.D.

General Secretary-Elect of the Ministerial Boards

By CHARLES S. MILLS

THE position of General Secretary of the Ministerial Boards is of such a fiduciary character that it was earnestly desired by the retiring Secretary that, if possible, a successor should be named when the announcement of his retirement became public. Accordingly, at the meeting of the Ministerial Boards, February 28, he announced his intention of presenting his formal resignation at the May meeting, and requested the Administrative Committee of the Board of Ministerial Relief and the Trustees of the Annuity Fund for Congregational Ministers, to appoint a committee which could act jointly in seeking and nominating, if possible, a new Secretary at the May meeting. The joint committee thus appointed consisted of Dr. Clarence Hall Wilson, chairman of the Administrative Committee of the Board of Relief, and Messrs. George N. Whittlesey, Charles C. West and B. H. Fancher. The plan worked out most happily. The joint committee, on careful consideration, quickly found themselves agreed in the nomination of the Reverend Lewis T. Reed, D.D., pastor of the Flatbush Congregational Church, Brooklyn.

They were moved to this decision by the most intimate relations with Dr. Reed for many years in the work of the Boards, where they had learned to appreciate deeply his rare gifts of mind and



LEWIS T. REED, D.D.

heart. While Dr. Reed has devoted himself unstintingly to the entire range of our missionary program, he has always held most closely on his heart the welfare of the ministry and the plans for the safeguarding of those who devote themselves to its service. Elected as a Director of the Congregational Board of Ministerial Relief in 1920, he has given deep and ceaseless devotion to the Veterans of the Cross. Within a few months the intimation has been given that one of his personal friends, through his wise counsel and guidance, has designated the Board of Relief as

the recipient of her family estate which, in course of time, will be given to the Board with a large endowment thereon for its upkeep as a home for retired ministers and missionaries of the Congregational churches. This is simply a token of the way in which the cause has claimed the best he had to give.

When the campaign for the Pilgrim Memorial



Fund was instituted, Dr. Reed was made a member of the Commission of One Hundred; later, he was chosen as chairman of the committee for New York, and under his fine leadership the quota of \$415,000 was exceeded, actual subscriptions reaching a total of \$604,908.

When the Congregational World Movement took Dr. Herman F. Swartz, the Executive Secretary of the Fund, Dr. Reed was persuaded to assume the office. It was a most critical juncture. Subscriptions and payments thereon had rolled in upon the office in such volume that its workers were simply overwhelmed. All space available in the United Charities Building was added to the old offices, but even then the clerical force was crowded together under impossible conditions, preventing effective work. To gather and organize an adequate staff, and to lay out a plan competent to handle the volume of the work, was of the utmost importance. Dr. Reed, in cooperation with a new Financial Secretary, proved the man for the hour. The campaign for new subscriptions went forward vigorously, while at the same time plans for the orderly collection and handling of the Fund were consummated. In a few months Dr. Reed discovered that in spite of his profound interest in the work, he could not cut the cords that bound him so strongly to his church, and he returned to the pastorate.

For the years since then he has served as a Trustee of the Annuity Fund, and was in December elected as President to succeed Mr. Lucius R. Eastman, who retired at that time after conspicuous service. He has had, therefore, a knowledge of the background of the work and personal contact with it, greater than that of any other man not already in its executive force. He brings to it a warm heart, long enlisted in tenderest sympathy for those who have given their lives to the service of the church; years of experience in dealing with the problem of grants made through the Board of Relief; intimate relation with the technical questions and wide-reaching plans of the Annuity Fund.

Moreover, he is also peculiarly qualified to enter upon the large responsibilities which he will assume as a member of the Promotional Council of the Commission on Missions, representing all the

missionary Boards. After graduating at Amherst College in 1893, he was a teacher in Robert College, Constantinople, for three years, where he had first-hand contact with the problem and opportunity of the foreign missionary, his service there being recently supplemented by months of travel in the Near East. His leadership in the metropolitan area of New York has been marked. He was President of the New York City Congregational Church Association, 1922-26; presided over the first great Men's Dinner of the Laymen's Advisory Committee; has served as President of the Brooklyn Federation of Churches, and is now serving as the chairman of the Committee for Welcoming the British Pilgrimage in June. He has also served as a member of the Board of Managers of the American Bible Society, and is a Trustee of Packer Collegiate Institute, Brooklyn.

In the wider national fellowship he served as Director of the Congregational Education Society, 1916-20; as a member Executive Committee Congregational Church Extension Boards, 1915-21; President, Board of Directors, New York State Conference, 1914-18, and he is now serving as the chairman of the Commission on Evangelism and Devotional Life. He will have the generosity and vision to appreciate all parts of the comprehensive missionary program. He will be welcomed from the first as one highly honored and greatly beloved by all who will be associated with him.

Doubtless in his own thought and that of many others, the primary and greatest service which he has rendered is as the pastor of the Flatbush Congregational Church. Coming to it in the day of small things, he has had an extraordinary pastorate of more than twenty-one years, during which he has seen it grow to a membership of two thousand. A noble church plant has been created, with a fine edifice and a great parish house, rarely equipped for religious education and community service. His missionary leadership is shown by the fact that the church exceeds all our other Brooklyn churches in its gifts to our Congregational benevolences. With such a background of experience, and with such high qualities, intellectual and spiritual, the most fruitful administration of the trust committed to his hand may be confidently anticipated.

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### President Coolidge Will Meet British Pilgrims

**A**FTER the visits to Boston and Plymouth, a group of the British Pilgrims will go to Washington, where they will be received by President Coolidge, who is Honorary Moderator of the National Council. This party will rejoin the main

body of Pilgrims upon its arrival in New York City from Boston.

Tentative arrangements have been made for brief visits by other groups in Connecticut, New York State and New Jersey.



# English Hospitality

By WILLIAM WHITE LEETE, D.D.

## A Month in Fair England

### Some Congregationalists on a Visit to English Shrines

#### Places and Events Never to Be Forgotten

#### Churchmen Helping Non-Conformists to Entertain New World Separatists



OUR GOOD SHIP

OUR English cousins are coming to see us. In the six days they stay we can scarcely take them by the hand. But when one cannot return a favor it is sometimes a relief to talk of favors which have been received.

Many are the Americans who have experienced the warmth of English hospitality. But rarely has a sizable group enjoyed a welcome combining social and ecclesiastical features in such happy measure as the one of which I have been asked to write.

In order to signalize its eightieth anniversary *The Congregationalist*, in 1896, conducted a party of Americans on a pilgrimage to English shrines. Their going was considered of such importance that the National Council at Syracuse, in 1895, appointed a cooperating committee, while the committee in England, headed by Rev. Dr. A. Macken- nal, included such well-known doctors of divinity as Rev. C. A. Berry, Rev. John Brown, Rev. R. F. Horton, Rev. J. Guinness Rogers and Rev. William J. Woods, Secretary of the Congregational Union of England and Wales.

Pastors and churches of our order all through England were active in entertaining the descendants of the Pilgrims. Among them was Rev. J. D. Jones of Lincoln, whose face, as he then looked, is reproduced in our pages, and who, the recipient of many honors since, will be, we are glad to know, a member of the party that comes to us in June.

Rev. Albert E. Dunning, D.D., Editor of *The Congregationalist*, and W. F. Whittemore, publisher, who led the party, with most of its members, who numbered forty-six, are no more in the flesh. Of the clergymen, who numbered twelve, we know of but three who still survive.

It was a most congenial company and the voy-

age was easy, but land never looked so good as when our ship *Columbia*, skirting the green shores of Cornwall, passed us over to the hands of our waiting hosts in the beautiful harbor of old Plymouth.

We placed reverent hands on the bronze tablet marking the spot from which sailed the *Mayflower*, climbed the "Hoe," stood by Admiral Drake's monument, and scanned the wide horizon on which he detected the coming of Spain's Armada; and when, accepting the invitation of his lordship, the Earl of Edgcumbe, we rambled over lawns and across deer parks, and through hedges, groves and gardens, we began to know what the phrase "Fair England" meant.

Through four days the Reception Committee did not allow us to miss a single recreation for body or mind which Plymouth could supply and the crowning feature of its hospitality was a reception given by its Mayor and his wife with three hundred citizens, in the Guild Hall. Handsomely decorated, as is suggested by one of the pictures on these pages, it was a fitting setting not only for an excellent program of music and speech-making, but for the spontaneous display of genuine regard in the showing of which the Mayor and Mayoress, though clad in elegant and striking costumes, surpassed all others.

Often were our pictures taken and with us always were some of those who were our hosts or hostesses. As a suggestion of the way in which time changes all things, it may be of interest to notice one picture which we produce, and which was taken among the ruins of the Abbey at Glastonbury. Descendants of those pilgrims of thirty years ago will look in vain to identify their



APPROACHING SCROOBY

REV. J. D. JONES

BRADFORD'S HOME



THE HOE OF PLYMOUTH

GUILDHALL, GAINSBOROUGH

DR. FORSYTH'S CHURCH,  
CAMBRIDGE

THE GUILDHALL, PLYMOUTH



kindred there. Nor will the women of this age weep to think they cannot wear such hats and dresses now.

The English are great on history and our hosts fed it to their receptive cousins in good measure. They left some things, however, to the imagination, and in no place did fact and fancy blend so easily as at old Glastonbury. The story of England's struggle with the Papacy was patent in the crumbling walls by which we were surrounded. We

special welcome, and he and members of his family conducted us up the Canterbury lane and to the many spots of interest around the Cathedral. Fellows and Masters at Oxford and Cambridge gave hours of their valuable time in telling of things that had happened and men who had studied in those classic halls. At St. Paul's, London, Archdeacon Sinclair was our escort and served tea in the Chapter House.

At Ely, Dean Stubbs directed a luncheon and at



THE PILGRIMS OF 1896

could, also, easily accept the fact that here was organized one of the first Christian churches on English soil. But when we were told that this was done by Joseph of Arimathæa and were shown the mystic thorn tree that he also planted and whose offshoots still bear blossoms in the dead of winter, we confessed that our faith was weak.

The acts of hospitality shown to the American party by officials of the established church were repeated and pronounced.

Bishop Kennion met us on the wide lawns of Welles Cathedral and led us in the singing of some of the hymns written by Bishop Ken. And still the world is singing this one:

"Glory to thee, my God, this night  
For all the blessings of the light."

At Canterbury, Dean Farrar spoke words of

evening an organ recital. And as the moonlight stealing through the clerestory windows touched as with angel fingers the groined arches, the music seemed as if furnished by heavenly choirs.

Norwich Cathedral, seen in our picture standing out upon the landscape, was celebrating the eight-hundredth year of its establishment, and mayors, members of Parliament, barristers, officers of the Princess Royal's Dragoon Guards, all in official robes and chains, followed by doctors of divinity and clergy of all the realm to the number of four hundred, were there to grace the celebration. Yet the Dean Lefroy reserved for the Americans coveted seats in the choir and had printed upon the dainty menu cards for the special lunch that followed, a toast to "Our Kinsmen Beyond the Sea."



The man who is now the Archbishop of Canterbury and who placed the crown upon the head of King George was, in 1896, Dr. Randall Davidson, the Lord Bishop of Winchester. The luncheon which he and his wife served the sons of the Pilgrims in Farnham Castle, where half of the Kings and Queens of England have dined, was, with the Bishop's address and the inspection of the castle which he conducted, one of the richest experiences that any company ever enjoyed. The good Archbishop, burdened in his old age with the cares of office, which in these days of dissension in the Establishment are very grievous, must be in outward appearance another man from the one whose picture we show. At heart we hope he is the same, for among the rare words which he spoke were these:

"Unity and Uniformity are two very different things, and for myself I should be sorry to see a dull uniformity take the place of the deep and stable unity which underlies so many surface differences. . . . We thank God and take courage as we reflect how in days to come that special care for truth as God has taught it to the individual soul, which has sometimes sundered men, seems likely to unite them closer and closer in reverence for the great virtues we hold in common. In our political, our social, our civic life, no less than in our religious life, mutual toleration and friendship and affection will bring peace instead of strife."

The Pilgrims of 1896 received in England, above all, the deep refreshment of mind and heart. We responded to the frequent toasts and we preached in large houses of worship, called only chapels, however, because filled by non-conformists. One of these is pictured, and in it, at Cambridge, Rev. Dr. P. T. Forsyth was leading, by his inspiring thoughts, a large and responsive congregation. But we sat more often at the feet of others.

We listened at Mansfield College to the wisdom of Rev. Andrew F. Fairbairn, D.D., LL.D., and at London to the eloquence of Dr. Joseph Parker. In the House of Commons as well as in the Guild Halls we heard the best men of the realm. We sat in the Jerusalem Chamber of Westminster where Dean Bradley discoursed on scenes transpiring there, from the death of Henry the Fourth before its fireplace, to the meeting of the Committee that, with its American Association, through

long years, worked out the Revision of 1881.

Past differences between Great Britain and America on political questions were almost forgotten in the emphatic denunciation by all speakers of the thought of future war between the two peoples. Much was said, however, about the moral conflicts.

Most of all were we made to know the moral conflicts in which Congregationalism had had its origin. We were in England to receive just those impressions and we felt their pulse beat everywhere. Our hosts could not help but talk of things

that belonged to our free faith. We saw again Latimer and Ridley at the stake and Penry on the scaffold. We stopped on the site of the old Clink Prison in London, whence the noble army of martyrs went forth to the flames of Smithfield. In walls built over cells (Memorial Hill, London), where dishonored men had earlier

groaned in pain, we heard proclaimed their virtues and their steadfastness under persecution; and confessing ourselves condemned, we repeated Whittier's lines:



THE ARCHBISHOP  
OF CANTERBURY



NORWICH CATHEDRAL



"We lightly hold  
A right which brave men died to gain.  
The stake, the cord,  
The axe, the sword,  
Grim nurses at its birth of pain."

But the Englishman did not forget that his guest was still in the flesh. He is a good feeder and he

public places. It was shown by some of the best homes in the land. Halley Sweet, Esq., and his wife, of Clapham—members of Dr. Guinness Roger's church—spread refreshments under the trees of their spacious lawn. At Cambridge we were driven out to Edenfield where D. Munsey, Esq., and his wife, in their summer home with a large



A GLIMPSE OF FAIR ENGLAND

rightly thought the American also was. So, he breakfasted, lunched and dined his cousins from one end of the island to the other. We ceased to be surprised at even six meals a day. Whether at Glastonbury, Winchester, Oxford, or with Rev. F. B. Meyer and Dr. Newman Hall at Christ Church, London, there was the same abundant supply of food and the same warm touch of personal regard. These courtesies were often emphasized by beautifully embossed menu cards, as at Boston. For there, though the fathers had been imprisoned, the sons were given a breakfast and a banquet. Dinners at the best hotels were followed, as at Lincoln, where Rev. J. D. Jones was pastor, by demonstration still more lavish. For the Mayor and other robed officials, with hundreds of citizens, joined in speech-making and in personal expression of good will.

Dr. John Brown, author of the *Life of Bunyan*, led us to the Moot Hall at Elstow in which Bunyan had danced in his thoughtless years and then to Bedford where in prison he wrote "*Pilgrims' Progress*," and in both places we sat down to a feast.

There was nothing stiff or unnatural in all this hospitality and it was not limited to churches and

number of other invited guests, entertained us. Mr. J. J. Coleman, the millionaire manufacturer, arranged near Norwich a garden party in our honor. An elegant breakfast was served the party by Lady Henry Somerset at Reigate. Culture and fine taste were apparent on every hand, but the gentle, unassuming grace with which the hostess presided exceeded in attractiveness the beautiful lawns and flowers or the costly works of art by which she was surrounded.

The places the dissenters from America wished most to see were in Lincolnshire. And at length we were driven along the roadways that spanned here and there the sluggish Idle as it slipped down through the Fens. One would never select its bordering meadows as the natural birthplace for men who initiate great movements. But exactly there, Brewster, Bradford and John Robinson were reared; and almost in sight is Epworth, the home of the Wesleys. Here was the objective of our journey and here we felt the hospitality of home. The thought of it had given us appetite when far off and converse on it had been our meat upon the way. Without it the ministry of England's kindly hands and hearts had left us hungry still. The Scrooby Manor House was ours by right of primogeniture



and in Brewster's cellar where once he and his neighbors prayed in fear, we sang with confidence:

"God of our fathers be the God  
Of their succeeding race."

In the old Manor House of Gainsborough, they spread for us another feast. The doors were opened by a descendant of Francis Bacon; Earls and Aldermen proposed the toasts; but John Robinson sat at the head of the table, and attentive ears heard him repeating words, perhaps first uttered in that very room:

"To walk in His way, made known, or to be made known to them, whatever it should cost them."

That afternoon the corner-stone was laid for a new church building, memorial to that great scholar and sweet Christian. The Honorable P. F. Bayard, the American Ambassador to the Court of St. James, delivered upon the occasion a great address. He magnified the principles enunciated by the Pilgrims and showed their essential relation to the free state and the free church of the future. He claimed that those ideas more than those of finance, invention, language, or even blood, were holding the Americans and English together today for the good of the world.

If this is so, then should we oft remind one another of these things. And for this reason our story of the Pilgrims of 1896 may not be out of place. And in this sense, also, we can be hosts to those who come to us this June, though their stay is short and though they do not pass beyond the Hudson. We believe they know it well, and for that reason do they come. They will have meat that others know not of as they stand by the graves upon Coles Hill and look out again on the *Mayflower* as she sails away toward the east. Elder Brewster will meet them on Leyden Street, and Priscilla Mullens and Mary Chilton will show them where still flow the waters of the old town brook.

The Pilgrims of 1896 were stopped one day before a humble cottage in Lincolnshire and each received a little basket of strawberries covered by a bunch of forget-me-nots. Only something like that can we do for our English cousins, and even the berries might be omitted for nowhere do finer berries grow than on old England's soil. But of the remembrance of the deeds of the brave and true who have been our sires, we shall never have enough on either side of the ocean. Our best gift to each other must always be the forget-me-nots.

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## Resurrection Day Among Those Who Have Resurrected

By REV. RUDOLF HERTZ

IN December, 1890, a band of Dakota Indians went from their homes on the Upper Cheyenne River to the Pine Ridge Reservation to join their relatives and celebrate with them the new

Ghost Dance in expectation of the Savior, whose coming a western prophet had foretold. The United States Government did not like this crowding together of a large number of Indians. The

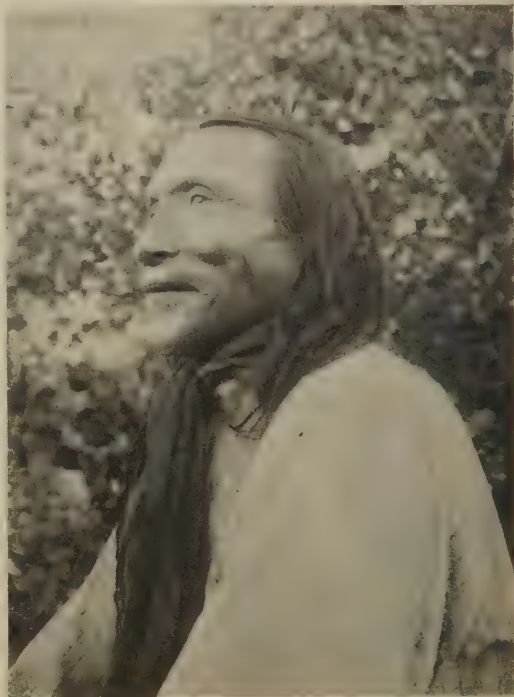


HOME OF GEORGE IRON WING, LA PLANT, SOUTH DAKOTA

Custer fight was of too recent a date, and the settlers in the Black Hills were thoroughly frightened. The Army received orders, therefore, to disarm these Indians and take them back to the Cheyenne River. On Wounded Knee Creek on the Pine Ridge Reservation, the soldiers met with this band of Dakotas and surrounded them. The Indians were commanded to give up all their weapons. They proceeded to do so, until the soldiers came to one young brave who hesitated. He was hiding his gun under his blanket. Suddenly, whether intentionally or not, no one knows, the gun went off. The shot hurt no one, as it went wildly into the air, but this was a sign for the soldiers to fire on the Indians. Hundreds of them were killed and wounded. General Miles, in command, although not present, has called it a massacre. Those Indians who survived the Wounded Knee affair have ever since been called Takini, which means those who have returned to life or resurrected.

Among these survivors Dr. Thomas L. Riggs founded the so-called Upper Cheyenne Church. This year Mrs. Hertz and I spent Easter with them. We made our appointment some time ago, but on Saturday before Easter it seemed very doubtful whether we could make the ninety-mile trip to this church, as it had been snowing and raining for over twenty-four hours. Saturday afternoon, however, the ground froze over and we went half way by car. On Easter morning we traveled the rest of the road. Sunday School began a little while after our arrival. The old people meet in the church and have their lessons in Dakota, while the children assemble in the preacher's house. One of the young men teaches them in

English. It was a pleasure to hear them reciting the Lord's Prayer. I wanted to hear some more, but was busy, together with the local pastor and



GOES AHEAD, THE CUSTER SCOUT  
*Now an active Christian Leader in the Reno Church*

one of the deacons, examining a man and his wife for church membership. Soon afterwards the church services began. Guy Buffalo, the native pastor, and I were in the pulpit, one of the Indian young men at the organ, and a chorus of four



GROUP AT MEMORIAL FEAST, LA PLANT, SOUTH DAKOTA



young girls sat in front. They contributed two English and one Indian number to the service, several of the young men joining in with them. Two families brought their baby boys for baptism; they received the fine Christian names of Theodore and Emanuel. We still prefer these to the jazzy names given so often in these days. After the baptism the married couple joined the church, and, by special request, I consecrated their civil marriage. Of the seventy people present, forty-three joined in the communion service, which followed.

After the morning service dinner was served. Everyone received a turkey egg, and a little girl also passed colored eggs around. The local pastor held the afternoon service while Mrs. Hertz and I went across the Cheyenne River to perform a marriage ceremony. One of our young men had brought home a Pine Ridge girl, but we could not marry them at the church because the South Dakota law provides that the marriage ceremony must

take place in the same county in which the license is issued, and this young man had gotten his license in the county across the river. The school teacher, the only white person living on the Indian side of the Cheyenne, accompanied us on the trip across the river in a wagon. The Cheyenne was too high to cross by automobile. When we came back I still had to give communion to a sick woman and had prayers with a sick boy. As Mrs. Hertz and I were finally about to start for home at half-past five, a brother of the sick boy rushed over and handed us a bow and two arrows in appreciation of our call, and an old grandmother "borrowed" two dollars.

We arrived home at half-past ten, cold and tired, but glad that we had been able to spend Resurrection Day with those who not only had resurrected themselves, but who, since that massacre at Wounded Knee, had come to believe in the resurrection of the Lord Jesus.



## Fragments of History

We Inherit from Our Ancestors the Missionary Spirit

**I**N 1643 Thomas Mayhew is discovered doing missionary work among the natives of Nantucket and Martha's Vineyard. They were loath to give up their thirty-seven deities for one, but Mayhew finally persuaded them that God was greater than all their manitous. Their children learned to read and write; and simple courts were set up with the right of appeal to the court of Plymouth.

Among the first settlers in New England was a large proportion of college and university graduates, which accounts for the consuming passion for education which has always prevailed in that section of the country.

Before the Revolution individual churches in New England and New York were sending pastors for weeks or months at a time into the new settlements to preach the gospel and administer the ordinances of religion. Connecticut pastors received four dollars a week for this service and four dollars more were allowed for the supply of their pulpits. This form of help continued for years. It was warmly welcomed by the struggling settlements and paved the way for better organized effort.

Lady Mary Armeyne, granddaughter of the Earl of Shrewsbury, and wife of Sir William Armeyne, is intimately connected with the early history of Deerfield, Massachusetts. A woman of remarkable piety and learning, she was also a philanthropist. She gave twenty pounds per annum for

missionary work in New England, which was granted by the Massachusetts General Court to John Eliot for his Christian Indian settlement at Natick.

From 1610 to 1620 the history of Virginia was a strangely mixed one. Beginning as a Puritan colony, its religious development was hindered by the character of the human material received from England. In both Virginia and Maryland the Church of England was recognized as the official church. Thus while the British settlers in New England were organizing churches, each of which was an independent spiritual commonwealth, while all were bound together by ties of common interest, the churches of the South were constituted as distant members of an English organization, out of sympathy with the spirit of the New World and too far away to exert any helpful control.

When the people of New York and New England began their fight against barbarism in the new settlements, a large choice of weapons was offered them. In nothing did their wisdom show more clearly than in the selection they made. They chose the Bible, the church, and the Christian school because they held these to be constructive and remedial agencies; without which all others would fail.

Were the only returns from home missionary effort such as might be found in the record of churches organized, buildings erected, Sunday

Schools formed, growth in membership, the results would amply reward those who have sustained the work, for these were all that was ever expected. But there have been others. These same churches have by their gifts supplied a large portion of the money necessary for carrying on the beneficent work of the denomination.

Not only has law, order, respect for the Sabbath, security of life and property been conserved by home mission work, but the instinct of patriotism, in which the life of the nation consists, has been fostered by the churches which have been founded and kept alive through home missionary effort.



## A Year's Program With Young People

By REV. HUBERT N. DUKES, *Pilgrim Church, Lewiston, Idaho*

*Note:—The following article by Dr. Dukes is particularly valuable as indicating a mode of approach with young people, also for its frankness in recognizing failures as well as successes. It is a bit of experience that we feel is worth handing on. We wish we might have others.*

WHEN I offer this article under the title of a Year's Program, I do so, not with the idea of outlining a suggested program in detail for others, but rather as giving the experience of a year's work.

### The Problem Faced

The situation here four years ago was such that there were no young people upon which to build a program. Our problem, therefore, has been that of enlisting interest on the part of young people who had drifted away, or who had become dissatisfied with the traditional methods of work and thought elsewhere. Several attempts were made to attract a group. The second year I was pastor here we had a young people's society. The main interest that held them together was a basketball team. For a short period we had some successful meetings, but the passing of the basketball season was also the passing of our society. We tried to organize a baseball team out of the same group, but this failed. The next year we organized a Pilgrim Club which, with an initiation, functioned purely in a social way. We had large groups at our social meetings, but only a few came to church or Sunday School. Some of them attended other churches. We considered it was a good thing so far as wholesome recreation and social life were concerned, but so far as tying in with a religious program, it did not accomplish much.

### A Forum for Youth

Last fall we held a young people's forum. I appeared before the assemblies of the state normal school and the high school and outlined a program for the forum. Eight prizes were offered for the most thoughtful and most significant questions to be handed in expressive of the mind and thinking of youth. The value of the prizes were as follows: first prize, ten dollars; second, five dollars; and the remaining prizes ranging in value from two to

three dollars. The president of the state normal, the principal of the high school, and the newspaper reporter were appointed as judges. The idea was to answer one prize question each evening of the forum, and give the prize, reserving the first prize question until the last night. The forum was to run for eight weeks.

### The Questions Asked

Several things were learned from the beginning. Very few questions came in, much to our surprise. But the reason was not hard to learn. The young people strained hard to get something deep. They were hesitant about asking natural questions—the very ones we wanted. Some ventured with such questions as: "What effect has lack of control and training upon fine natural tendencies?"—probably from the normal class-room. Another mistake was made in requiring the questions to be in before the forum began. If it had been left open to hand in questions after the forum began, probably the minds would have been loosened and questions might have flowed more freely. The questions which were awarded first and second place by the judges were as follows: "What is religion?" "How far can a person say: 'It is nobody else's concern what I do'?" Questions which attracted the most interest naturally were such as: "In what way, if any, is it morally worse for a girl to smoke than for a boy?" "Are petting parties wrong? If so, what is wrong with them?" All questions were discussed very frankly. Other questions of a serious note aroused eager interest, such as questions concerning the choice of a life work; how Jesus calls young people today; and questions concerned with the harmonizing of science and religion.

### Young People Brought to Church

In some ways the forum was not as big a success as we had wished, but it was the launching



of a year's work with young people that has proved quite successful. The attendance at the forum ran from forty to eighty, half of them being young people of high school and normal school age. What was noticeable immediately was an increase in the number of young people in the morning service. From the beginning of the forum until today we have had a long row in church filled with high school boys—some of them leaders in school life—as, for instance, the boy who holds the three offices of captain of football, captain of basketball, and president of the student body. The forum was also helpful in solving our choir problem. We have a splendid director and soloist, but we have had difficulty in getting other good material. For the forum services we developed a girls' chorus, composed of nine high school and normal school girls. Since that time they have composed a large part of the morning choir. For Palm Sunday and Easter the high school boys' quartet also sang with us.

#### The Minister Talks Over Things With Them

We had the problem after the forum of adopting some kind of program that would follow up what had been done, so I announced that on Sunday evenings at six-thirty I would be in my office in the church, and I would be glad to meet and talk over things with any young person who desired to come at that time. At first there were about six present, but the number grew until there have been as many as twenty-three present. One young married couple of liberal and acute mentality was invited in to help with what social features developed out of the meetings. We met informally—this was stressed. We had no songs and no prayers, but we wanted everything to be as natural as possible. When the group gathered we sat around in the office and talked about any questions which were raised. From this beginning we blocked out some subjects—some of them rather broad—such as poverty, its causes and evils, war, disarmament, prohibition, immortality, God. We started with social questions, but the interest seemed to drift to theological and personal religious questions. There was no attempt to "arrive at some particular position," and the reaction of various members to this method was interesting. One young man, worker in a bank, and very thoughtful, complained that we never settled anything. Another young high school student told me that he had been reading Haeckel's "Riddle of the Universe." I gave him Eddy's "Facing the Crisis" to review the question of miracles for us. He came back and said, "These two books have punctured my ego." There

have been times when a devotional atmosphere was felt in discussions of "Christ's way of life"; times when we have been talking about the motives that drove Jesus to choose the way that led ultimately to the Cross.

#### Important Lessons

Several things have been learned by the meetings. First: young people are interested in religion and religious questions when faced naturally and freely. Often our discussions lasted over an hour. We usually broke them up before they were over, and then while one group was preparing some simple refreshments the discussion would continue in even less formal fashion. One night I stayed until nearly ten o'clock talking with four of the brighter of the high school boys. They showed a real desire to probe into the scientific implications of the doctrine of God. Second: it was discovered that possibly the criticism of the boy was true—that we never got anything settled. I am not sure but that a more systematic method might enable us to make more headway. However for this year, this method has served its purpose of enlisting interest. Third: this group is attending church, and will talk over the sermon with me afterwards. I have also found that the adults are crying for some such meeting for them. Next year we shall probably have it.

#### The Easter Breakfast

On Easter morning we had twenty-four young people present for an Easter breakfast. Some of the boys had been up all Friday night in a school adventure, and had worked all day Saturday, but they pulled out in time for the breakfast at eight o'clock. After breakfast we had a short service at which I talked on one's relationship to God as being one's relationship to life, to Christ, and to one's fellow men. The Sunday following Easter was called Youth Sunday, at which time the sermon was on "Four Problems of Youth." We will wind up this year's work with a Sunday afternoon picnic, closing with a vesper service.

The whole genius of the plan followed on Sunday evening has been its informality and its freedom. We have not been out urging persons to attend. We have rather left it to those who felt that they desired to come. There has been very little of the social, or recreational, therefore I would not claim that this is a well-rounded program. I realize that there are other young people who must be held and helped by other methods, but for our purpose of attracting and enlisting a thinking group, it has served very well. Next year we shall build on the experiences of this.

# "That Mexican"—A Review

By Secretary GEORGE W. HINMAN

## The History and Aspirations of Our Neighbor Beyond the Rio Grande

A SMALL book, one hundred and eighty-four pages, putting the Mexican situation on both sides of the Rio Grande most clearly and convincingly and in popular style—not a discussion of diplomatic controversies, but of human relations and human values—this volume by one who is an accurate and careful student and at the same time a warm-hearted missionary, is an unusually valuable contribution to what is one of the most important problems of the United States. It is not controversial, but it explains the land question and the church question. It is not written for holders of oil stock, and gives little attention to the technical legal questions, because it is more concerned with the ordinary Mexican, who has little interest in that dispute.

Robert McLean is a missionary and the son of a missionary, and knows the Mexicans intimately on both sides of the border, having talked to them in their own language for half his life. He recognizes that it is impossible to meet the situation of the large Mexican immigration into the United States without understanding the background of the Mexican in his own country. I know of no book that gives this background more simply and satisfactorily, and with a clearer picture of the cross-currents of impractical idealism and selfish greed which have marked the struggle of the Mexican people out of the period of Spanish domination in the slow process of developing a new and democratic social order.

Dr. McLean, in agreement with the spirit of Mexican nationalism, emphasizes the Indian influence in Mexican life and thinks the Spanish had a relatively small effect. "There are hundreds of thousands of Indians who neither read nor speak Spanish." Although Spanish will probably remain the vehicle for the expression of Mexican culture, there is a strong movement toward the old Aztec motifs in art and architecture, and students are studying the old Indian languages. The spoliation of the Indians, begun by the Spanish conquerors, was completed under the rule of Porfirio Diaz. Dr. McLean says that all the ills, social, economic and spiritual, which have come upon the Mexican, are due to the iniquitous system by which society was divided into two classes, ten per cent composing the



A NEW MEXICAN HOME

autocratic governing group and ninety per cent slaves bound to the soil. In 1910, there was only one state in Mexico, and that the most barren, where more than ten per cent of the heads of families owned property. Only in four states did five per cent of heads of families own property, in eleven states less than two. Ninety-five per cent of the people were landless. At the beginning of the nineteenth century, from half to four-fifths of the real estate in Mexico, according to different estimates, was in the hands of the church. Now it is in the hands of a few Mexicans and Americans who control enormous territories.

Dr. McLean makes it plain that the land question is fundamental in all the problems of Mexico. The typical attitude of the Mexican is given in a reply of a revolting leader: "I want land. I want ammunition so that I can protect my land after I get it. I want plows and I want schools for my children, and I want teachers and I want books and pencils and blackboards and roads. And I don't want any church or any saloon." His protest against the church is an outgrowth of conditions in which it was necessary for an Ecclesiastical Council to forbid the clergy of Mexico engaging in the slave trade, and for the King of Spain himself, as early as 1535, to forbid giving land to the church.

The Mexican peasant, says Dr. McLean, has inherited from his Aztec ancestors the conception that land was made to be used, that failure to sow crops was a social sin, and that land could be reclaimed from any one who failed to develop production for the advantage of the community.

After the Reform Laws of Juarez in 1855, we wonder that there was not more advantage to the common people. Dr. McLean explains the social



situation, which developed such a distinctive character that it is generally known as "*porfirismo*," after President Diaz. "Porfirio Diaz was intent always upon making it seem that Mexico had all the refinements, all the marks of civilization, which characterize the older nations of Europe." The veneer was very thin. Outside the capital the condition of the peasants was little better under their foreign civil landlords than formerly under their ecclesiastical landlords.

A good deal of the charity provided for the poor people—in places where it would show, of course—was characterized in a current phrase of the Mexicans: "The venerable Don Juan de Robles, with a charitable heart, to be sure, built a hospital, free to poor people; but first he made people poor." Dr. McLean speaks of the most beautiful cathedral in Mexico, where each of several altars cost a million dollars, but where a crowd of the lame, the halt and the blind plead at the church door for "a little pity for the love of God."

The whole economic situation of the Mexican people is summed up in the statement that "Mexico for a century has been bleeding at every pore until she has been called the mother of foreigners and the stepmother of Mexicans."

Dr. McLean very happily explains the difficulties in the development of free government in Mexico. "Mexican revolutionists, with frank admiration for what has been achieved in the United States, believed that liberty and happiness are to be found in forms of government rather than in fundamental changes in the social order." He emphasizes the deeply religious nature of the Mexican, but shows that the religion in which Mexicans have been trained for four hundred years does not have the moral power even of the old tribal faiths. "Religion is too frequently a matter of pure emotionalism and the observance of certain rites and ceremonies. It has nothing to do with conduct."

But the Mexican distinguished between religion and the church. He did not rise in revolt against the government, as was expected, when the priests struck work August 1, 1926, and refused the ministries of religion to all. Dr. McLean speaks of the Mexican peasants carrying on by themselves the services in all the churches, while they remember "that in a thousand upper rooms the servants of the church are plotting even yet to turn back the wheels of time, to take away the blessings of the new liberty and to snatch away the cup of learning."

An unusually valuable section of the book is given to a description of the rural schools and the cultural missions, which are a most remarkable evi-

dence of the reality of the present social revolution. Dr. McLean has made the statement that "it is doubtful if any awakened nation in all history has made such rapid strides as Mexico during the past two decades."

The book contains one of the clearest statements of the restrictions imposed upon the church by the Mexican constitution, put into force by the mandate of President Calles. Dr. McLean adds: "A feature of the new nationalism is a revolt against everything foreign." Speaking of the "power of the purse" in American missionary councils, he says: "Mexicans are protesting against foreign religions whether they be directed from Rome or from Fifth Avenue in New York."

All the present interest in the Mexicans in their own country is only intensified by the spectacular movement of Mexicans into the United States, in response to the economic vacuum created by the restriction of Oriental and European immigration. "At least one-eighth of all the Mexican population lives today under the stars and stripes, one-fifth of all the Spanish-speaking Mexicans." "One who travels throughout the Southwest is convinced that he is standing in the presence of one of the greatest racial movements in all history."

But these people, who have come and are coming



A  
MEXICAN  
BOY  
WITH  
HIS  
LITTLE  
BROTHER

*American Citizens  
of Tomorrow for  
Whom We Have  
a Responsibility*

to the number of between two and three million, though industrious and eager for the education of their children, are deeply suspicious of the United States and intensely loyal to their own country and its interests and ideals. "If any calamity should come upon his country," Dr. McLean says, "any Mexican could immediately prove to his own satisfaction that the catastrophe was due to the economic aggression of the United States government." "There are Mexicans born in this country who have grown to manhood without learning to speak the English language."

The question of putting Mexican immigration on

the quota basis is clearly discussed in the book. The demand for cheap labor and the indifference to social responsibility for these Mexican immigrants are producing problems for American religious and social life, which will far exceed in significance anything which grew out of Oriental immigration, and which will be only comparable in seriousness to our great national problem of adjustment between Negroes and whites. We urge upon every Christian American a conscientious study of our relations with our Mexican neighbors, and commend Dr. McLean's volume as an introduction to that study.

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## Some Reminiscences of a Home Missionary

### Part II. Church Building in "The Magic City." "Christian Burial"

By BENJAMIN F. SHUART

I WAS unable to have a service the first Sunday after my arrival in Billings, Montana, for lack of a place to hold it. The second Sunday I secured a small building intended for a saloon; the third Sunday, a similar building intended for a bakery. In fact, for the first two months after my arrival, I was dependent upon whatever unfinished and unfurnished building could be found. At last, however we raised a sufficient fund to erect a rough little building which answered our purpose for a time. The lumber for this building was hauled by wagons from the mountains forty miles distant, and by the combined efforts of the carpenters of the town, assisted by some of the citizens, it was erected in a single day. This labor was all donated. Through the agency of an alert reporter, this little incident promptly appeared in the Eastern press, duly paragraphed as illustrative of the enterprise of the "Magic City," Billings. In due time we had a Sunday School, a strong and efficient Ladies' Society and an excellent quartet choir composed of young men. The services were well attended from the beginning, both morning and evening, thus proving that Billings contained a goodly element of church-going people.

The rumor was afloat when I arrived at Billings that Hon. Frederick Billings, of New York City, former President of the Northern Pacific Railroad, contemplated giving the sum of ten thousand dollars toward the erection of a Congregational church in Billings. A few months after my arrival, having first ascertained that the rumor was authentic, I wrote to Mr. Billings on the subject. He promptly replied that his wife wished to donate ten thousand dollars toward the erection of a Con-

gregational church when she should be assured that the church already organized in Billings was prepared to handle the enterprise. And shortly afterward Mr. Billings came on in person to look the situation over. Finding everything satisfactory, he authorized the trustees to proceed to build.

The foundation for the new church was begun October 25, 1882, but as all the material used in its construction, aside from the foundation stones and the brick, had to be ordered from Minneapolis, the building was subjected to so many unavoidable delays that it was not dedicated until November 19, 1883. This church was attractive architecturally, and up-to-date in its internal arrangements. It was built of wood, but faced with brick.

#### Four Funerals

SOME of the scenes which I witnessed, and the experiences through which I passed during my brief ministry at Billings, were too indelibly impressed upon my memory ever to be forgotten. Of these were the funerals of four men each of whom, in western phrase, "died with his boots on." The first of these funerals was of a deputy sheriff, a Roman Catholic and a man having a family consisting of a wife and several small children. He was shot by his business partner during a quarrel. The second was that of a wholesale liquor dealer, who was also shot by a man with whom he was quarreling. This man left a young wife to mourn him. The third was of a young man who was killed during a race by his horse bolting the track and hurling him against a post, instantly killing him. The only mourner present at his funeral was his aged father. The fourth was a man popularly known as Judge Fawks, a deputy United States



land agent, and a man of good reputation, but who was hopelessly addicted to drink.

This man was found dead one morning on the railroad track where it was supposed he had fallen during the previous night in a state of intoxication and been run over by the cars. This man had no relations present to mourn him, but his companions showed their respect for him by wishing for him a Christian burial. His remains, accordingly, were brought to our little church. When I entered the church, by a door in the rear, to begin the service, what was my surprise to find there two coffins placed parallel to each other, but far enough apart to permit my standing between them to conduct the service. The room was packed to the door with men. A hasty inquiry elicited the information that the second coffin contained the body of a woman who had committed suicide by drowning herself in the Yellowstone River.

The master of ceremonies for the burial of the man was a man by the name of Tinkler. As I arose to address the audience, Tinkler, who was a corpulent man, sat directly in front of me, and as the day was very warm, he was in his shirt-sleeves. He was intoxicated. As I proceeded with my remarks, he gazed up drowsily into my face with a countenance as expressionless as that of a Buddha; meanwhile nodding his approval of what I was saying and, with his red bandanna, mopping his face, down which the great drops of perspiration were streaming. All went well until I chanced to say something which, apparently, he did not approve of. He arose and ostentatiously strode out of the building as though he expected the crowd to follow him. But this it did not do.

#### His Horse the Chief Mourner

The service ended, the coffin was placed in a farm wagon, behind which the horse belonging to the deceased, equipped with saddle, bridle and blanket, was led as chief mourner. The vehicles conveying the men to the grave were all farm wagons, drawn by two horses. The grave was located on the low tableland about two miles east of Billings at a point overlooking the valley called Boot Hill. When we reached the grave, the man

employed to dig it had not yet completed his task. Tinkler was greatly excited at once. Ordering the man to get out of it, with language that will not bear repetition, he seized the man's pick and jumping into the excavation, began to smite its rocky sides with such frantic and ill-placed blows that he not only made no headway, but was presently becoming exhausted. Observing this, one of the other men stepped up and offered to relieve him, which offer he promptly accepted. The task was a difficult one, but by relieving each other at short intervals, it was, after considerable delay, successfully accomplished.

#### The Race From the Grave

As the coffin was about to be lowered into the grave, the men grouped themselves at its side, and with bared heads and reverent attitude, silently listened to the brief words of commitment and of prayer customary on such occasions, until I uttered the final "Amen," when, as one man, with shouts and laughter, they rushed for the wagons, and climbed in pell-mell. The drivers, seizing the reins of their respective teams, and standing erect, plied them with lash and expletives, urging them to the swiftest possible get-away, in a race back to Billings. When they reached the point where the road plunged into the valley, it was so narrow that the descent had to be made in single file; but down the steep declivity they dashed, one after the other, reckless of consequences; and off up the valley they sped until they were lost to sight in clouds of dust, and their shouts died away in the distance. As I turned to go, I noticed that the grave-digger and I were the only observers of the scene. I did not ask him how he felt, but as for myself, I felt that I had had a glimpse into the "Pit."

It was agreed, as I was afterward informed, that the closing act of the obsequies should be a race from the grave to a certain saloon in Billings; and that the "Amen" was to be the signal for the start; and, furthermore, that the occupants of the wagon which should bring up the rear of the procession, on its arrival at its destination, were to foot the bill for the liquid refreshments necessary to counteract the depressing effects of the solemnities.

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#### What Ministers' Conferences Are Doing

IN connection with the preparation that is being made for the forthcoming Quadrennial Meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church cooperation conducted through interdenominational ministers' organization. Every minister who reads this para-

graph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 East Twenty-second Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

# What They Think They Need

By ALTA STAUFFER

*Twenty-five young people are serving as a National Committee of Congregational Young People, assisting the Young People's Department of the Education Society in planning a program for the year 1929. Some fifty other local groups are also cooperating in a study upon which the program will actually be built. Miss Stauffer, a member of the Fond du Lac church, is the representative of the Committee from Wisconsin. The paragraphs given below are excerpts from her report of the discussion of certain local young people regarding the question: "What are the things that a program for young people ought to include?"*

—H. T. STOCK

**W**E believe that the twelve most important problems for the consideration of young people are:

1. To discover for themselves just what the religion of Jesus is. This seems to be one of the most vital subjects of the day, and thus it must be for every generation. There are many different ideas as to what real religion is and what place it should occupy in our daily lives. Some of these ideas can be established as right or wrong, but others have to be settled by the individual.

2. To secure an acceptance of Christianity by the young people of our generation. The settlement of this problem would tend to make the United States a truly Christianized nation. There seems to be a general trend of opinion that soon the world will again be pagan, because so many people are refusing to accept Christianity and its teachings.

3. To try to decide just what a Christian should believe today. Each year we get farther and farther away from the date of the birth of Christ. Some people think that our religion is waning with the years, others believe it to be as steady as it has been in the preceding years. There is much discussion nowadays as to what a true Christian should do and believe in respect to dances, movies, and the other forms of amusement which are so popular today.

4. To face the question of "To whom and to what should we be loyal?" and to secure those courses of action which are in keeping with the Christian's duty. We believe that after loyalty to the Christian faith, which should always without exception be our first duty, loyalty to our parents and friends should be a major consideration.

5. To make a wise budget of our time. If we make a wise budget of our time, we will waste less time and therefore be able to do more and better work. System is the foundation of such a budget.

6. To determine the wise choice of our life work. One's qualities and failings should be carefully analyzed so as to be sure that the choice one makes will suit him in later years when it would be impossible to change.

7. To consider the matter of further education: what kind, how much, and where?

8. To understand the question, "Why do we have denominations?" with a view toward the building of programs in which the young people of various denominations can cooperate. This is indeed a baffling question and is one that has been discussed and rediscussed of late. We young people will just have to make the best of the division of churches and try to get together in as many matters as possible. The fact that we are young people seems to make the solution simpler, we think. There are always those general matters on which all Protestants can agree, and these are the matters that ought to be stressed.

9. To understand the other religions of the world, and to face the question of our duty toward them. To begin with, we think that all religions should be put at a level and then their merits and faults worked out. We should think of all other religions as we would have our own thought of; but it would be simply human nature for us to place our religion a little above the rest. Our duty should not only be that of toleration, but we should have love for each other, even as Christ commanded.

10. To discover what a Christian's duty is toward other nations. This topic is much more urgent today than it was a few years ago, because each year the continents seem to get closer together. Sometimes it is hard to have the same attitude toward all nations because there is petty jealousy or distinction between many nations. If we are true Christians we will hate no nation and will consider them on a level with ourselves. We think that although it is only human nature that differences should arise, the true Christian will not cherish them but will soon dismiss them from his thoughts.

11. To face the question as to how to get rid of war. Each war seems to be worse than the one before it, so that if it keeps on the way it has been doing, another war, such as the one just experienced, would almost completely wipe out the population of the world. It will be up to us, as the generation advancing to positions in the world, to begin to discourage the idea of war. If everyone



would unite, this would not take long, but as usual there are antagonists to be overcome.

12. To determine what habits are necessary for a person who lives the "fourfold life" or the "rounded life." This is a large question and one that ought to be determined by every person. Of

course, a Christian life would come before everything else; then our habits ought to agree with the customs and ideals of the nation to which we pay allegiance. After giving full consideration to all of the viewpoints of others, the individual must decide the matter for himself.



## Carrying on at Chandler Normal

By REV. W. J. KING

*Mr. King was born in North Carolina and educated at Talladega College, graduating from its college and theological departments. He went at once to Lexington, Kentucky, as pastor of the First Congregational Church. During the past three years he has developed a creditable social service program. These social activities are housed in the building formerly occupied by the Chandler Normal School. Mr. King is a member of the Ways and Means Committee of the Civic League of Lexington, Secretary of the Inter-denominational Ministerial Alliance and a member of the Athletic Council of Central Kentucky.—EDITOR.*

THIS is no effort to treat scientifically so difficult a problem as that of social heritage. It is meant to set forth some environmental conditions of the Negro in our parish and thus to show, as far as we may, the relation of our work to the problems of the community. If one would remind us that a doctrine of social heritage may also lead into the gloom of fatalism, we agree with him, for we believe in the "autonomy of the living individual." A man is free to make his own original use of his heredity or his environment or both. We proceed from the position then that environment gives life its opportunity, and that, after all, the individual must make his own choice. But a Christian's work does not end with taking a position; it rather begins with his acceptance of a Christian point of view.

### Lexington's Opportunities for Colored Youth

A man remarked the other day that a community or social order must be judged by the opportunities favorable to the development of character which it affords its youth. If so, our observation has convinced us that the balance of opportunities is unfavorable in regard to the Negro youth. There are schools, of course, but not every youth does—many cannot—go to school; neither do the students spend all their time there, nor is there any definite religious training offered through organized public instruction.

We have in Lexington quite our quota of church organizations, four-hour-a-week institutions, three hours of which are on Sundays. There is also a park for colored people capable of being used for four months in the year during very favorable seasons. Over against these, there are the public amusement houses about which there is a never-ceasing howl among the church people. It is true

that not everything which they offer is decidedly elevating, but were it not for these places of amusement the conditions would be very much worse. Dance halls with only a semblance of regulation are plentiful. "Dives and dens," the life of which is vice, are legion. In these, the chronic victims are further degraded, and the untutored are schooled. These are always open and equipped to offer an appealing program. They cater to the basic qualities of human nature, which could as well be used by us who are seeking to build worth while character.

### Are the Negroes Naturally Religious?

One is often reminded here of the excitement in the colored churches when Mr. Kingsley's study showed that less than half of the Negroes in America were nominal Christians. For many years, we had rocked ourselves to sleep with the comfortable assurance that the Negro was by nature the most religious of men. As proof, we had his fervor and his "Spirituals." The shock of having such a pleasant dream disturbed by this grotesque spectre of ungodliness was terrible. We shouted long and loud with despairing consternation. But when the "tumult and the shouting" died, we recognized the fact that a grave problem had been brought to our attention. Our one-day-per-week meeting-houses must be turned into every day Christian institutions, whose activities cannot be limited to an address and a hymn, but to the entire task of teaching, directing and inspiring character, not that we had not realized it before, but rather that we had not had it so forced in on our consciousness. The point was that we were yet statistically non-Christian in the large majority.

### The Day Nursery

A few months before this general awakening, we

in the Lexington church had begun, with our sadly limited means and our unlimited field, to work at this problem. With the cooperation of like-minded friends, and with the indispensable assistance that the American Missionary Association has been able to give, our little church has made a meagre beginning. We have a day nursery where the children of working mothers are kept and fed during the day. The matron reports thirty-seven on the roll during this quarter, with an average attendance of twenty. The age of these children often ranges from a few weeks to ten years old. The latter come before and after school hours. The kindergarten has an enrollment of thirty-two, and despite the bad weather has averaged eighteen. There is also a well-equipped shop for the training of boys and young men—sometimes old men—in cabinet-making, refinishing and upholstering. Besides the men and larger boys who come whenever their work allows, there is a large regular class, twelve of whom are orphans.

Space does not allow us to speak fully of our work with the poor. Suffice it to say that it is no little part of our task and a problem that requires much care and hard thinking. The department of music offers group and individual training, both vocal and instrumental. Finally, club work is thriving, especially among girls of the teen age and small children.

This is the only sustained and correlated effort of its kind among the colored people of our city. Its importance is not only emphasized by the absence of similar work but by comparison with the number of institutions with community programs among those of the other group. Most of their churches have well-equipped parish houses with

well ordered programs of recreation and uplift. There are also Young Women's and Young Men's Christian Association organizations, which provide entertainment and physical and religious education for the youth. A community gymnasium for working people is maintained by the people of Lexington under expert supervision. Add to these the branches of the various national organizations for boys and girls, all well-housed, and any number of skating rinks and you have a startling contrast, in the social opportunities of the races. The provisions are infinitely greater for the one group than for the other, but the citizenship demands are the same and the penalty for petty offences is often greater.

#### Making the Best of Limited Equipment

We are doing our best under the circumstances. It is a pioneer task, and we have to undergo the difficulties of a trail blazer. It should be said that the community furnishes a large part of the support, but the continued assistance of friends of worthy causes is indispensable.

Our needs cannot all be mentioned. We have no place in which to pursue a program of physical education or group recreation. Almost any sort of "gym" would be of incalculable value. The building at our disposal is heated with stoves which double fuel bills and increase fire hazards. Less than half of the building has lights. Sewing machines and utensils for the teaching of domestic science are lacking. To close, not to complete, the statement of needs, we mention an adequate house of worship. We labor that the Negro group may enjoy opportunities favorable to give direction and power to the wellspring of Christian character, their "social heritage."



## Launching Into Deep Water

By REV JOHN F. DUNSTAN

*This contribution has come by request. Hard things are often better done than easy things. Vision, faith and energy on the part of the leaders might save many a languishing church from ruin and set it in the way of fruitfulness and prosperity.*—EDITOR.

A FAMOUS general in the world war in a critical stage of the conflict found himself hard pressed by the advancing enemy. His center was being slowly pushed back. His wings were being severely punished. It looked as if nothing but a swift retreat could save him from a complete collapse. At that moment, to the surprise of friend and foe alike, he threw his last ounce of reserve energy into the fight and ordered a general advance all along the line. This seem-

ingly reckless move turned the tide of battle.

Sometimes in the affairs of churches a daring strategy of this kind is the only way out of a critical situation. At least that is the way the members of our Highland Church, Portland, Oregon, felt when, in June, 1925, they gathered—seven strong—and voted to launch a campaign for a new church building. Of course there were many who said, "It can't be done!" And all the common sense was on their side.



For nearly ten years the church had been going down, steadily down, until it had become a church of memories and a ghost of its former self. If its remaining members, few but faithful, had not been so splendidly loyal it would certainly have perished. As it was, even its best friends were quite resigned to the inevitable and were standing by to give the church a decent burial. Then our Congregational Extension Boards stepped in and some rather startling changes took place.

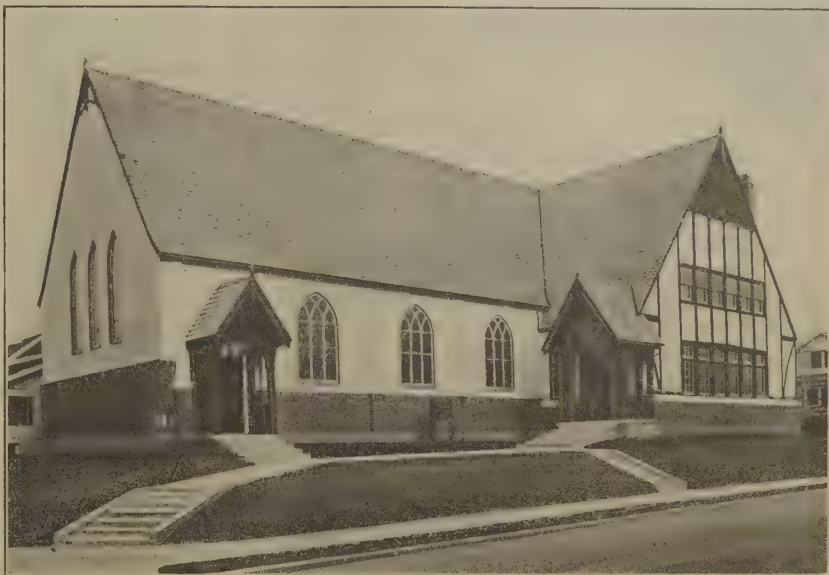
State Superintendent C. H. Harrison could not see why we Congregationalists should withdraw from the Highland district. He pointed out that we were the pioneer church in the neighborhood, that a fine field for service was at our doors, that no other church of our type was near us, and that we occupied a strategic position in the heart of a large, middle-class, residential district—the largest high school district in the city. He insisted that the time had come to make a forward move, to convince the whole community that we Congregationalists meant business in that district, and to meet the indifference of the neighborhood with the challenge of a really worth while and ambitious program.

The Field Secretary of the Church Building Society visited the church and said that he was sure his society would do all it could to back a forward move. He did not think that such a move would make much headway in the old building, which was poorly planned, poorly built, and quite dilapidated. He was not in favor of trying to renovate and remodel the plant, but recommended the erection of a new structure, one that would be adequate for future needs.

#### Undertaking the Impossible

It was with some trepidation that many of the fifty resident members contemplated the building enterprise and when plans were drawn for a beautiful twenty-five-thousand-dollar building most of them fairly gasped. Practically all of these people were in very modest circumstances and some could not afford to give a single dollar for a new building. But they had the courage to "launch out into

the deep." The members of the building committee, especially the financial officers, feel that they are still in water that is rather uncomfortably deep!



HIGHLAND CONGREGATIONAL CHURCH, PORTLAND, OREGON

When, with the assurance of generous backing from the supporters of our Home Missionary Society and our Church Building Society, the bugle sounded the call for a "general advance all along the line," this little company of people stepped bravely forward, but not to any speedy victory. In fact, after nearly three years they are still in the thick of the fight, and they are finding it a very hard fight.

Now, however, they are not preparing to die; they are up and fighting, with absolutely no thought whatever of defeat. And, thank God, they are winning! No one today, either inside or outside the church, ever dreams that the church will go down. Most of us in the church have actually forgotten that we ever talked of closing the doors. We are struggling with heavy and very pressing obligations; we do not expect to be completely out of debt for another ten years; but now our church is a "going concern" and our work, though difficult, is a great joy.

#### The New Task Awakens New Energy

From the moment that the die was cast and the building campaign was officially launched the effect on the morale of our people was amazing. Though most of them had said, "It can't be done," they were at least willing to try. So they pulled off their coats and threw themselves into the fight like heroes. The family that had been most emphatic in publicly stating that "the church had no

future and should federate with the nearest Congregational church" came forward with the first subscription, quite unsolicited, a thousand dollars in cash. The effect of this was electric.

#### Courage and Devotion

The little handful of loyal men and women forgot all their discouragement and gave themselves to the work with splendid energy. The ladies began giving teas every week and dinners every month, in addition to bazaars and rummage sales. The people gave, how they gave! One woman, a grandmother, withdrew the last dollar from her savings account, which was the result of long years of skimping and self-sacrifice. Working men with families, men earning only one hundred and twenty-five dollars a month, signed up for generous subscriptions. In a few weeks the subscriptions totaled \$10,000, of which over \$8,000 has now been paid in cash. In the last two years these peo-

ple and those who have joined them, not counting contributions from outside the church, have paid in for all church purposes a total of over \$13,000 in cash. Unpaid building fund subscriptions amount to \$5,000. In March, 1927, a very serviceable and beautiful \$30,000 building was dedicated. The church still has to raise \$10,000, including the repayment of a \$5,000 loan from the Church Building Society.

The fight is not yet over, but victory is certain. This rather daring building enterprise, made possible by the generous backing of our Church Extension Boards, has brought vigorous life to a dead church and was quite evidently the right strategy in this particular situation. Since the building campaign was launched, congregations have more than doubled, the membership has trebled, all organizations are in a flourishing condition, and the church is moving steadily forward.

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## One Woman's Vision and What Came of It

THE President of the Woman's Home Missionary Union in a large state resigned her office after having rendered distinguished service in that important field. A woman of liberal education, of social charm and long experience in Christian service, inspired always by a loyal sense of duty, she looked about to discover the best use to make of the consecrated leisure released by her retirement from office.

This woman found a goodly number of young women in the church who were not definitely or intimately related to any one service—plenty of latent material for leadership but not being trained or developed. It is an adventure to correlate these groups in any church, and direct them to united action and service. This woman used the social approach and gathered these young women into a Bible class. Being an enthusiastic Bible student and possessing initiative in a marked degree she inspired the class to extend the range of its knowledge and experience. Its program included missionary work and community welfare activities—always something worth doing—and interest in its objective and opportunity increased. This wise woman encouraged a sturdy independence of thought and action on the part of the class which developed latent initiative. It stated its aim in broad terms:

#### Aim

Believing that through the influence of Christian living and fellowship we may help to bring Christ's kingdom on the earth, we, the younger women of Plymouth Church, Syracuse, have organized our-

selves into the Pilgrim Bible Class, "not to be ministered unto, but to minister."

We aim to grow in the knowledge of Christ and of his service, and to express this in our homes, our church and our community. We plan to do this:

1. By meeting at the regular Bible School hour, for Bible study, discussion of the spiritual life, and the activities in which Christian women may have a part.

2. By promoting friendship among its members.

3. By carrying on such activities for Christian usefulness as the class may decide upon and by extending Christian fellowship to all whom, in any way, our lives may touch.

#### Organization

The class shall have a president, a vice-president, a secretary and a treasurer, these officers to be chosen at the annual business meeting, and to perform the duties usually exercised by such officers. There shall be the following standing committees:

1. A study committee, to plan and provide for the Sunday meetings of the class.

2. A social committee, to develop fellowship within the class itself, and to extend this fellowship to young women in need of Christian friends.

3. A social service committee, to assist in philanthropic undertakings within our church and city.

The members of the class developed a real discussion group. The wise woman realized that patience is a virtue to be exercised in spiritual nurture and she did not hasten results. Today the members of the class, numbering one hundred, are teaching



in the Bible School, leading the missionary organizations of the church, engaging in civic welfare, also serving on the committees of the state Conference.

Thus through the clear vision of one woman a new leadership has been discovered, developed and

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## Young People and Worship

### The Heart of Youth is Worshipful

By HERBERT W. GATES

INTO all the discussion and chatter about young people, their frivolity, their cynicism, their materialism, every now and then there intrudes a fact or two which ought to make any one wonder if they are so destitute of idealism and faith as some make them out to be. There are many young people who are indifferent, selfish, materialistic, very much like a fairly equal proportion of adults. There are many others whose difficulty is that they have not yet been able to still a craving for reality and sincerity in religion and to have their vital faith overlaid with forms and ceremonies and speculations. Here are two examples—one out of the life of a young people's society in an average church, the other from the student body at a state college. Both of them illustrate the desire for something that shall speak to the heart of God and to his presence.

The first is a ritual worked out by the young people of Plymouth Congregational Church, Clark, South Dakota, with the aid of their pastor, Rev. Clarence Carr. It is a ritual used at the close of meetings after the general program of worship and discussions has ended. Like any other ritual, its value is dependent upon the spiritual interpretation given by the participants. Each one who shares in it must recite sentences and do his part with sincere and heartfelt meaning. Entered into with such a spirit, it has fresh significance with each performance and helps to create an atmosphere that is genuinely religious and sacred. The program is as follows, being carried out with no announcements.

#### Following the Gleam

*The young people have been seated in a circle all of the time. A large candle has been burning on a table in the center. Now the electric lights are turned off. The candle alone lights the circle. A violin plays softly just outside the circle, ending by playing over "Follow the Gleam." Then all*

*stand and join hands in a circle.*

FIRST LEADER: This circle signifies our united

purpose to follow the gleam and to serve Christ. May no one break this circle by unworthy living.

SECOND LEADER: Christ is the source of our light, the flame that lights our hearts by his touch. We light our candles from this large candle tonight as a symbol that we light our hearts from the heart of Christ. So may Christ in truth light us who need his touch to kindle our lives into flame.

*While saying this the second leader steps forward and, picking up one of the small candles which are lying on the table, lights it from the burning one. When this is done each one in the circle follows, until everyone is holding a lighted candle.*

THIRD LEADER: In this circle of light we find encouragement; and should one's light go out his candle may be relit from his neighbor's. In the darker rooms of the world into which we would carry the light of Christ it will be more difficult to keep our light shining. But may each one carry his light with loyalty and courage. And may each come back again and again for fellowship with Christ and with this circle.

*All sing "I Would Be True." (No announcement, of course.)*

PASTORAL BENEDICTION: Even so let your light shine before men that they may see your good works and glorify your Father who is in heaven.

NOTE: *As a variation or as a regular thing, if desired, the group may leave the room in processional form carrying the candles and singing, "Oh Jesus I Have Promised." In that case a table should be ready outside for the candles to be left upon when through with them.*

#### The Beauty of Holiness

The other illustration was noted in *The Congregationalist* some time ago and comes from East Lansing, Michigan, where religious work for students is carried on as a union enterprise with several denominations cooperating under the leadership of Bennett Weaver, Student Director of People's Church, and an able corps of workers.

A group of students sat around the fire one night

talking about the new building which had recently been erected and what they were going to do with it. They said: "We have one church in which we can all unite—Jew, Catholic, Protestant. The building itself is beautiful. The evening service is ours. What shall we do with it?" Further discussion brought clear agreement that they were naturally religious. One of the things they wanted in church was quiet and worship—something that would help them to sense God. They decided to carry out their plan.

One student went out with the minister into the woods and cut a tree from which to make a cross. This was set up in the church. On Sunday evening a service of worship was carried out. Lights in the auditorium were turned low. Some one spoke the words: "The Lord is in his holy temple; let all the earth keep silence before him." Then there was silence in the church. Then out of the silence

came the organ, rich and uplifting. The third number was the singing of "O, Rest in the Lord," by Mendelssohn, which put those present into the mood for prayer. The lights went out except those that were shed upon the cross and for a moment there was silent prayer. Then the minister went on to the platform and offered a simple but deep and earnest prayer. At the end of this the lights in the auditorium again came on softly. A few words were spoken on the theme, "The Beauty of Holiness." Again the organ softly played the postlude.

People who were present said: "That was the greatest moment of my life," and it all came out of the hearts of the students.

The student-made services are being carried on and are being perfected. What has come out of the heart of youth in one place can come in another. It is good work.

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## Little Pilgrims

By LAURA KINSLOE

**A** PILGRIMAGE in 1928! Pilgrims from England! Bearers of good will to their Congregational brethren in the United States. Another journey comes to mind. It was not made in a few days in a modern steamship like this one of 1928. The other journey was made

more than three hundred years ago and it took nine weeks of travel in a small sailing vessel to get here. No children are in this 1928 pilgrimage. There were twenty-eight little folks on the *Mayflower*—twenty boys and eight girls. How tired they were before they saw land. Poor little Pilgrims!



THE MAYFLOWER

They did not know they were making history. Many were ill. They had no toys or books. Elder Brewster had left three members of his large family in Leyden, Holland, where his oldest son was working. The latter remained there for a time with two sisters who kept house for him. Pilgrim names were queer. These sisters were named Patience and Fear. How would you like to have a name like either of these? An occasional Patience may be found in our country today, but it is safe to say there are no Fears.

During the long days on the boat

Priscilla Mullins told the little folks stories and Mary Chilton played games with them. John Alden whittled out a wonderful puzzle and so the days slowly passed. 'Way out in the ocean two baby boys were born. One was named Oceanus Hopkins and the other Peregrine White. Peregrine means wandering. Elder Brewster thought it a fine name for a tiny Pilgrim.



ENDURANCE

At last they saw land. They had been blown a long distance out of their way and instead of the sunny country they had expected to find they came to a land much further north. At last they found a place to build their homes.

There were many Indians about Plymouth, as they named the settlement. For a time the red men made no trouble. But the colonists had one great friend among them. His name was Squanto and they had numerous reasons to be grateful to him. He taught them a number of useful things: how to catch deer, how to call the wild ducks and other birds. When corn-planting time came he appeared with a basket of tiny fish. "What," asked Elder Brewster, "are you going to do with those little fishes, Squanto? They are too small to eat. Why did you catch them?"



REVERENCE



REMEMBRANCE



"Indians plant corn in these fields many times. Ground hungry. We must feed the hungry earth,"

replied Squanto. How the children enjoyed putting two little fishes into each hill of corn!

Here are two little Pilgrims of 1928, but they did not come with the English visitors. Neither did it take them sixty-three days to cross the Atlantic; nor, when they got here, did they have to await the building of homes, churches, or schools. And we are sure there were just as many girls

as boys on the modern ship that brought them. The name of the little girl is not *Experience, Endurance,*



CONCERTA

*Remember or Fear.* But perhaps it is as much out of the ordinary. It is Concerta. She came from Italy, and is now living in a great city in the East. She goes to a Vacation Bible School carried on by the Congregational Church Extension Boards. The Plymouth children went to school at a neighbor's house and studied a queer book called "The New England Primer." The boy is Tony. We do not find there were any Tonies at Plymouth. He, too, is a member of a Vacation Bible School. Tony and Concerta are typical of the children of the Pilgrims of 1928, who will be our citizens of tomorrow.



TONY

## The Old Service Car

By MRS. J. R. BEEBE, Billings, Montana

*Model T passes into history—not many of the fifteen million are honored by poetic mention as is the car used by our Congregational Home Missionary who sent us the following.*—EDITOR

HOW dear to my heart are the fields of my labors

When fond recollection presents them to view!  
The service, the hymns, and the prayers of my neighbors

And many loved saints which my pastorates knew.  
The snug little church and the parsonage by it,  
The village adjacent, and mountains in view,  
The broad-spreading prairie and forests a-nigh it,  
And e'en the old auto that carried me through—  
The Henry Ford auto, the iron-bound auto,  
The tin-covered auto that carried me through.

That second-hand auto I hailed as a treasure,  
And often, returning at night from my field,  
I've found it the source of an exquisite pleasure,  
The surest brain solace invention can yield.  
How often I clutched at the wheel which was glowing

And quick o'er the rough-pebbled roadway we flew!  
For hundreds and thousands of miles it kept going,  
Oft dripping with moisture, with mud, or with dew.  
The old rusty auto, the iron-bound auto,  
The tin-covered auto that carried me through.

A FEATURE of the New York greeting to the British Pilgrims will be a banquet at the Astor Hotel, June 15, given by the Congregationalists of the Metropolitan area. Greetings will be expressed by Dr. S. Parkes Cadman and Frederick Evan Crane, LL.D., Associate Judge, Court of Appeals, State of New York. Responses will be made by



How sweet o'er the mountainous highway to lap it,  
As swiftly the wheel would respond to my hold!  
Not a new, glist'ning chariot could tempt me to "scrap" it,

Though cushioned with velvet and mounted in gold.  
And now, though removed is its pristine attraction,  
Its parts reinforced by a fence-wire or screw,  
When mem'ry reverts to the past and its action,  
It clings to the auto that carried me through;  
The old battered auto, the tin-covered auto,  
The blessed old auto that carried me through!

Rev. J. D. Jones, D.D., pastor, Bournemouth, England, Honorary Secretary, the Congregational Union of England and Wales; Sir R. Murray Hyslop, J.P., of London, treasurer of the Union, and by others. Congregational visitors to New York from any part of the United States are invited. Tickets, \$4. Accommodations will be provided for 3,000.

# Developing Recreational Leadership

By Director W. H. KINDLE



## READY FOR WORK WHICH IS PLAY

*By means of directed recreation these children learn teamwork, initiative and fair play.*

THE Department of Physical Education at Talladega College, realizing the great need of recreational leadership throughout the Southland, has definitely set itself to the task of training such leaders. A course is now offered in Recreational Leadership designed for the training of prospective physical directors and playground instructors in the organization and promotion of community recreation with fundamental studies in the educational and social significance of play. We give also a more intensive and specialized training in gymnastics, swimming, tennis, hand ball, group games and first aid.

During the present year twenty students are completing the course and will go out and pass on

to others this way into a fuller and more enjoyable life.

The pictures herewith represent the type of practical work these future recreational leaders do while in their course of training. This is on the playground at Sessions School, just across the tennis courts to the rear of the men's gymnasium. Here the students get an opportunity to put into operation those principles and to direct those games which they have taken up in class. They also get their first experience, perhaps, of what it means to help children in their play—which is, in reality, to help them to live. Even a casual observer can tell that life abides among these happy, healthy children.



AN EARLY START



## Points on Program Meetings

THE missionary group in the local church offers splendid opportunity for fellowship and study of missionary problems. The program for the meetings of this group is so important that it is worthy of study and careful planning to make it all it should be. The following suggestions may be helpful in preparing the program:

Appoint a good program committee.

Prepare program well in advance of the meeting.

Advertise your meetings. Use a bulletin board sacred to the use of the Woman's Society. Place on it a time table of meetings, amount of contributions, number of new members, missionary news, coming events, civic matters related to the program.

Make the meeting a subject of private prayer—this is very important; careful, prayerful planning goes a long way toward success in this particular.

See that the room is well aired, comfortably heated and attractive. Take time and pains to make it so.

Distribute hymn books *before* the meeting.

Provide presiding officer's table, sufficiently large and orderly in arrangement.

Appoint hostesses to greet people at entrance of meeting-place.

Have a good clock which keeps time where the presiding officer and persons taking part in

the program can see it and be guided by it.

Begin the meeting on time and close on time.

Select scripture with definite reference to the subject on the program.

Use a prepared responsive exercise occasionally that the audience may have an active part in the meeting.

Ask one to offer prayer who has a gift in prayer, that all present may be uplifted and that a spiritual atmosphere may be created.

Select appropriate hymns and such as appeal to and can be sung by the particular group you are leading.

Select a good accompanist that the spirit of worship may be maintained.

Be interested in all reports; alert and enthusiastic.

Use plays, stereopticon, pageants, demonstrations, to illustrate the subject. Millinery has its part when sanctified; so use costumes for display or have your racial missionary talks in costume.

Give the imagination opportunity for exercise. Many programs lack vitality because they leave nothing to the imagination.

Do not serve tea at every meeting—"with or without"—nor feel that cakes mountain-high are indispensable to social fellowship or an appreciation of Christian sacrifice.

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## The Voice of Our Readers

THE following are the tabulated replies to the questionnaire of our April issue. They were sent in by pastors and organizers of clubs and represent about 10,000 subscribers.

These letters are almost unanimous in their favorable estimate of this magazine; for which we are deeply grateful. Many have taken pains to write somewhat at length offering important suggestions upon the purposed merger and kindred matters. All this valuable material has promptly been placed in the hands of the committee charged with the difficult task of preparing a workable plan of union between the two publications.

Their plan was to be reported to the Commissions on Missions and, if approved by that body, to be submitted for final action to the Minneapolis meeting of the Home Board. Up to the day of our

going to press, we know nothing about what the Committee proposes, but by the time these lines reach our readers, a definite and final decision will doubtless have been reached.

Yes No

- |  |    |    |
|--|----|----|
| 1. Does THE AMERICAN MISSIONARY have an appreciable influence in determining the amount of missionary contributions? | 62 | 2  |
| 2. Would you personally give as much as you do if you did not receive it?  | 32 | 15 |
| 3. Is the price for a single subscription right?   | 81 | 9  |
| 4. Are the clubs important?  | 84 | 6  |
| 5. Would our circulation be lessened in your neighborhood if the present low club rates were considerably increased? | 92 | 2  |

# What the Treasury Says

## Apportionment Receipts for January, February, March, April, 1928

	1928	1927	Gain	Loss
American Board.....	\$153,360	\$149,712	\$3,648	
Home Boards .....				
A. M. A.....	\$35,333	\$37,116		\$1,783
Ext. Bds. ....	54,778	58,537		3,759
Min. Bds. ....	21,327*	26,368*		5,041
Ed. and Found.....	20,827	21,075		248
	132,265	143,096		10,831
State Conferences and State Home Missionary Societies	120,032	90,730	29,302	
Totals .....	\$405,657	\$383,538	\$32,950	\$10,831

Gain .....\$22,119

\* Includes \$2,461 reported by four states for 1927, and \$3,668 reported by five states for 1928, used by their own Boards for Ministerial Relief.

## Notes and Comments

1. Acknowledgment is made of the courtesy of Assistant Treasurers Frank F. Moore and Harold B. Belcher, of the Home Boards and the American Board respectively, and of 19 state offices, (Missouri and Rhode Island not heard from) in furnishing these figures.

2. It should be understood that for January only the receipts coming in after the tenth of the month and counting on the apportionment for 1928 are included.

3. With a third of the year gone, something over one-eighth of the total for the year has been received, provided the 1928 total does not exceed that of 1926. Some gain, therefore, is apparent in promptness of remittance, but there is still great improvement possible in this respect *When will we be able to say that one-third of the year has gone and one-third of the contributions have been received?*

4. The gain of \$29,302 for the states, without a corresponding gain on the part of the Boards, may be partially accounted for by the fact that the figures which they have furnished include contributions from the churches through the month of April, whereas the figures from the Boards include contributions which they have received from the states through the month of April. Indeed, advices from one of the receiving treasurers indicate that at least eight states have sent in money since the first of May, probably covering contributions received from the churches up to May 1.

5. These figures bring us enough encouragement for a spur but not enough for elation. It should be remembered that the corresponding report of

last year showed a loss of \$80,067, as compared with the year before. It is true that this loss was largely recouped during the succeeding four months, and the precise situation is that if we can make the progress during the next four months that we did during the same four months last year the statement as of September 1 will indeed be cheerful. I asked a commercial salesman the other day if he was getting as much business as in preceding years. He said, "Yes, but we have to work harder for it." *This enterprise needs not merely equal support as compared with preceding years, but greater support than ever before. If we are willing to work hard enough for it, that support will be forthcoming.*

6. The new Year Book soon to be published will show a loss of \$93,388 in apportionment contributions. This is \$40,105 more than was given in these columns in March. The discrepancy, however, is largely accounted for by a loss, mainly in local work, of \$25,711 for the Territory of Hawaii, leaving a loss of \$14,394 for the mainland of America. This follows a loss of \$21,666 for 1926. These losses are not great. They do not indicate that our constituency has in any fundamental way lost confidence or interest in missionary work. *They do, however, indicate a tendency, to stop which there will never be a better time than during this year 1928.*

CHARLES C. MERRILL,

*Secretary of Promotion of the Commission on Missions, the Home Boards and the American Board.*



## Mrs. Luman H. Royce

THE sympathy of the denomination is with Director Royce of the Department of City Work in the great loss which has come to him in the passing of Mrs. Royce, May 2, at the home of her daughter in Cleveland, Ohio.

The greater part of Mrs. Royce's life was spent in Cleveland where Dr. Royce served two churches and was also for a number of years Superintendent of the Cleveland City Missionary Society. Mrs. Royce was an invaluable assistant to her husband in every line of work in which he has engaged.

Twelve years ago, when he took up the task of church extension in the cities of the country, she accompanied him, and together they established, fostered and built up churches. Frequently Dr. Royce remained with a church until a permanent pastor could be secured, and in these localities Mrs. Royce made many friends for the new church. The Home Missionary and Church Building Societies owe much to her tact and ability. She is survived by her sorrowing husband, two sons and a daughter.

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## Our Ministers at School

THE Summer School for Town and Country Ministers which is held each July at Cornell University, Ithaca, New York, is a splendid illustration of the way different denominations are cooperating these days. The school will open July 9, 1928, and close Friday evening, July 20. The departments of rural work of the several denominations each have a representative on the program committee which recommends courses and policies for the school at Cornell. Some of the Boards are helping with the expenses of their pastors who attend. The school was started in 1924 with thirty-eight ministers present; the next year there were seventy-eight; in 1926, one hundred and twenty-one, and last summer, one hundred and forty-eight. One of the unique features of the school is the afternoon program. After classes have been held constantly from eight to twelve in the morning, the ministers go in a group to some nearby rural community to study first-hand the conditions found there and to talk over a program for the churches of that place. They also have picnic suppers at

Cayuga Lake, Taughannock Falls, Enfield Glen and other points of the scenic Finger Lakes region.

The New York State Sunday School Association this year is providing seven courses in Religious Education as a part of the regular program of the school. There are three courses in the field of sociology; also a course in news writing, in church architecture and in public agricultural problems. One of the new courses this year is to be "Case Work for Ministers," which will be given by a graduate of one of our largest schools of social service, who is now engaged in rural social service work.

One course of ten lectures will be given to the discussion of the Larger Parish. There will be five courses every hour of the day from which the ministers will choose. The entire course is arranged so that a pastor can complete the work in four summers. The printed programs are now available upon application at any of the denominational headquarters or by sending direct to Cornell University.

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## The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

### RECEIPTS FOR APRIL, 1928

Income for April from Investments.....	\$8,051.97
Previously acknowledged .....	32,721.03
	<hr/>
	\$40,773.00

### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.



## The Book Shelf

**THE MESSAGE OF SADHU SUNDAR SINGH.** Edited by Canon B. H. Streeter. The Macmillan Company. pp. 209. \$1.50.

Religion, to be robust and fruitful, must rest upon faith in the living God who belongs equally to all the centuries, and whose relations with his human children are as intimate and vital, at the present hour, as ever they were in the days of the prophets and apostles. One's confidence in this *very present God* is wonderfully strengthened by meeting such a personality as the Indian Mystic Sundar Singh, whose life story reads like a chapter out of the Acts of the Apostles.

Born of wealthy parents in North India, in 1889, and carefully trained in the religious practices of that country, he was converted to Christianity at the age of sixteen as the result of a very remarkable experience. Up to that time he had been an enemy of our faith, eager to stone Christians and to destroy their sacred books.

Upon one occasion, he tore up a Bible, saturated it with kerosene, and burned it in his father's presence. Three days later he rose early in the morning, and dressing himself, after his usual cold bath, began to pray. (He insists upon that bath in order that it may be clear that he was wide awake, and that the experience which followed was no mere dream.) This was his prayer: "O, God, if there is a God, show me the right way or I will kill myself." It was his intention, he says, in case he could get no satisfaction, to cast himself, as a suicide, in the path of the approaching five o'clock train—being resolved if he could get no help in this world to seek it in the next. After repeated supplications which seemed utterly unavailing, and as the time for the fatal engine drew near, he suddenly saw a great light that filled the room where he was praying. At first he took it that the place was afire, but there were no flames to be found. Then came the thought that this was his answer.

"As I prayed and looked into the light," he relates, "I saw the form of Jesus Christ. It had such an appearance of glory and love! If it had been some Hindu incarnation, I would have prostrated myself before

it; but it was the Lord Jesus Christ, whom I had been insulting a few days before. I felt that a vision like this could not come out of my own imagination. I heard a voice saying: "How long will you persecute me? I have come to save you. You were praying to know the right way; why do you not take it?"

Then the thought came to me: Jesus Christ is not dead but living, and it must be he himself. So I fell at his feet and got this wonderful peace. When I got up the vision had all disappeared, but the peace and joy have remained with me ever since. I went off and told my father that I had become a Christian.

"Go and lie down and sleep," he told me. "Why, only day before yesterday you burnt the Bible, and you say that you are a Christian now!" I said, "Well, I have discovered now that Jesus Christ is alive and have determined to follow him."

From such an extraordinary beginning has followed an extraordinary career. Cast out and persecuted by his own people, he was baptized in the Church of England, and soon afterward adopted the life of a Sadhu or holy man, a familiar figure in India. The Sadhu owns nothing on earth except the saffron robe which is the mark of his profession. He devotes himself entirely to the peculiar type of religious life he has adopted—ascetic practices, solitary meditation and mystic trance, or more rarely preaching. A holy man is treated with profound respect. To supply him with food and shelter is counted an act of religious merit.

Under this guise Sundar Singh has for the past twenty years and more been following Christ along the Indian Road from village to village and from city to city, preaching a simple Christian gospel with marvelous power all over his native land and even extending his pilgrimages to England and America.

In the book before us Canon Streeter, speaking out of a close acquaintance with the people and problems of India and a personal friendship with this Christian mystic, tells of his experience, his creed, his way of life, his prayers, ecstasies and visions and his philosophy of religion. He also presents illustrations of his teaching and preaching, which

**Bible** Complete, in 31 volumes. \$2.00. Sample 5 cents. Address (Miss) Elizabeth Merriam, Framingham, Massachusetts.

Mention The American Missionary

is simple, clear and profoundly spiritual presenting the verities of our faith in a strikingly oriental fashion of picture and parable.

**ADVENTURE.** By Barnett H. Streeter, John MacMurray, Alexander S. Russell and Catherine M. Chilcott. The Macmillan Company. pp. 247. \$2.00

This is a book about the Christian religion written by those who know our faith and love it, and are at the same time accustomed to the thought, the methods, and the terms of the modern scientific world. It is full of thought, fresh, vital, helpful.

"Science rests upon the conviction that there is no certain knowledge, that all knowledge is more or less well-grounded belief. Science is neither dogmatic nor agnostic in putting all beliefs to the test; its attitude is one of faith, a way of acting in the face of our ignorance. This is in accordance with New Testament usage. Christ's use of the term makes it impossible to conceive faith as a kind of knowledge. He uses it to describe an attitude of mind which produces practical achievement. What lies beyond knowledge is action, and science and Christianity alike ground knowledge upon activity and in doing so preach the life of faith." . . .

"Religion, unlike Science, is not concerned with that which can be weighed or measured; it is concerned with Reality in its qualitative impingement upon man, and to express quality it must have recourse to methods akin to those of Art—poetry, picture and myth. The philosopher can, in a sense, stand outside Science, Art and Religion; he can see these as different ways of conceiving or evaluating Reality; but he cannot dispense with them without failing to see Reality at all. No less than the plain man he must see through these eyes of the soul."

In that portion of the volume given to *Moral Adventure*, we especially commend Canon Streeter's strikingly frank, sane and sensible treatment, of that most difficult of problems, the ethics of sex.